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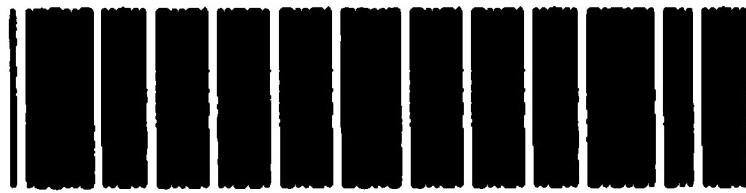
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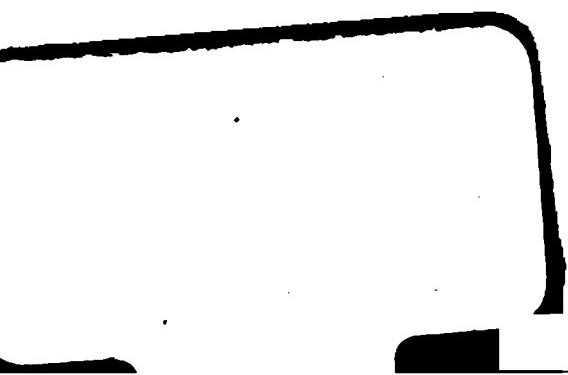


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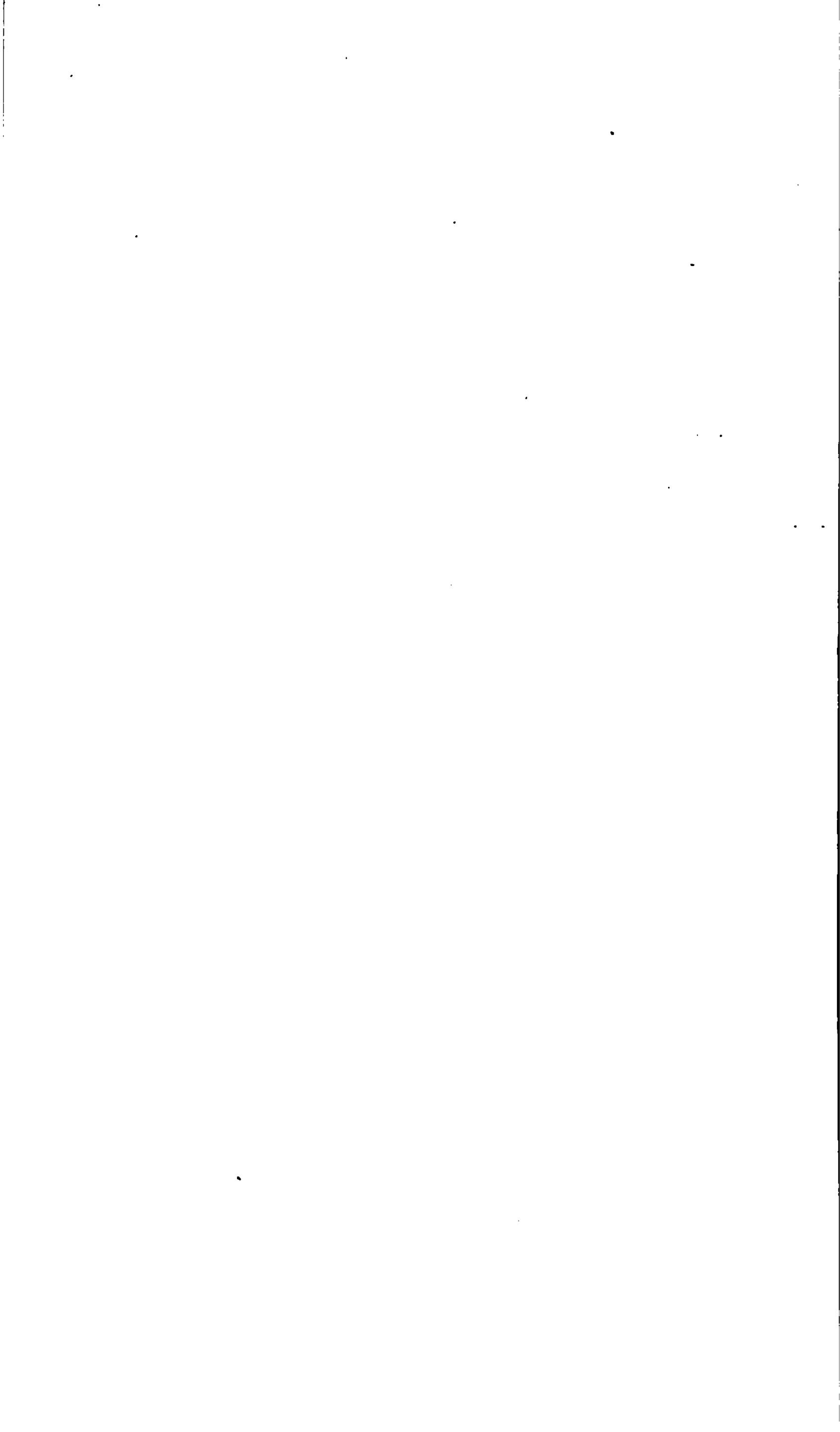
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THE
PHÆNISSE
OF
EURIPIDES,

FROM THE TEXT, AND WITH A TRANSLATION OF
THE NOTES OF PORSON;

CRITICAL AND EXPLANATORY REMARKS,

PARTLY ORIGINAL, PARTLY SELECTED FROM OTHER COMMENTATORS;

ILLUSTRATIONS OF IDIOMS FROM MATTHIÆ,
DAWES, VIGÉR, &c. &c.

EXAMINATION QUESTIONS, AND COPIOUS INDEXES.

BY THE REV. J. R. MAJOR, M.A. M.R.S.L.

MASTER OF WISBECH GRAMMAR SCHOOL.

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ΤΠΟΘΕΣΙΣ.

ἘΤΕΟΚΛΗΣ, παραλαβὼν τὴν τῶν Θηβῶν βασιλείαν, ἀποστερεῖ τοῦ μέρους τὸν ἀδελφὸν αὐτοῦ Πολυνείκηγον φυγὰς δ' ἐκεῖνος εἰς Ἀργος παραγενόμενος, ἔγημε τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου κατελθεῖν δὲ εἰς τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν, συνήθροισεν ἀξιώχρεων στρατὸν ἐπὶ Θῆβας κατὰ τοῦ ἀδελφοῦ. ἡ δὲ μῆτηρ αὐτοῦ Ἰοκάστη ἐποίησεν αὐτὸν ὑπόσκουδον ἐλθεῖν εἰς τὴν πόλιν, καὶ διαλεχθῆναι πρότερον τῷ ἀδελφῷ περὶ τῆς ἀρχῆς· δεινοπροσωπήσαντος δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἐτεοκλέους, ἡ μὲν Ἰοκάστη συναγαγεῖν τὰ τέκνα εἰς φιλίαν οὐκ ἔδύνατο· Πολυνείκης δὲ ὡς πρὸς πολέμιον παραταξάμενος, ἀνεχώρησε τῆς πόλεως. ἔχρησε δὲ ὁ Τειρεσίας γίκην ἔσεσθαι τοῖς Θηβαίοις, ἐὰν δὲ πᾶς Κρέοντος Μενοικεὺς σφάγιον Ἀρει γένηται. ὁ μὲν οὖν Κρέων ἡρησατο ἐπιδούναι τῇ πόλει τὸν παῖδα· δὲ νεανίσκος ἐβούλετο, καὶ, τοῦ πατρὸς αὐτῷ φυγὴν μετὰ χρημάτων διδόντος, ἐαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἔκτειναν. Ἐτεοκλῆς δὲ καὶ Πολυνείκης μονομαχήσαντες ἀνεῖλον ἀλλήλους. ἡ μὲν οὖν μῆτηρ αὐτῶν εὑροῦσα γεκροὺς τοὺς υἱοὺς, ἀνεῖλεν ἐαυτήν· δὲ ταύτης ἀδελφὸς Κρέων παρέλαβε τὴν βασιλείαν. οἱ δὲ Ἀργεῖοι νικηθέντες τῇ μάχῃ ἀνεχώρησαν. Κρέων δὲ δυσχερῶς φέρων, τοὺς μὲν ὑπὸ τῆς Καδμείᾳ τῶν πολεμίων πεσόντας οὐκ ἔδωκεν εἰς ταφήν· Πολυνείκην δὲ ἀκήδευτον ἔρριψεν Οἰδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέτεμψεν, ἐφ' ᾧ μὲν οὐ φυλάξας τὸν ἀνθρώπινον νόμον, ἐφ' ᾧ δὲ τὴν δρυγὴν λογοποιήσας, οὐδὲ παρὰ τὴν δυστυχίαν ἐλέήσας.

Χρησμὸς δοθεὶς Λατῶ.

Λάις Λαβδακίδη, παῖδων γένος δλβιον αἰτεῖς;
δώσω τοι φίλον υἱόν· ἀτάρ σε πεπρωμένον ἔστι
παιδὸς ἑοῦ χείρεσσι λιπεῖν φόδος. ὡς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραισι πιθήσας,
οὗ φίλον ἥρκασας υἱόν· δ' ηδξατό σοι τάδε πάντα.

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καὶ τρίτον ἀλλάσσει δὲ φυὴν μόνον, δοσσ' ἐπὶ γαιὰν
ἐρπετὰ κινεῖται, ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὀπόταν πλεύνεσσιν ἐρειδόμενον ποσὶ βαίνῃ,
ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.



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ΤΠΟΘΕΣΙΣ.

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ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.

τήνδ', ἐκλιπὼν Φοίνισσαν ἐναλίαν χθόνα·
ὅς παῖδα γῆμας Κύπριδος Ἀρμοίαν ποτὲ,
Πολύδωρον ἐξέφυσε· τοῦ δὲ Λάβδακον
Φῦναι λέγουσιν, ἐκ δὲ τοῦδε Λάϊον.

ἐγὼ δὲ παῖς μὲν κλήζομαι Μενοίκεως,
Κρέων τὸν ἀδελφὸς μητρὸς ἐκ μιᾶς ἐφυ·
καλοῦσι δὲ Ἰοκάστην με, τοῦτο γὰρ πατὴρ
ἦθετο, γαμεῖ δὲ Λάϊός μοι· ἐπεὶ δὲ ἄπαις

10

adds θεῶν, a word which has crept in, from whence I know not. Yet in other places I have noticed it as redundant. In a fragment of the Pirithous, where is commonly read, Σὲ τὸν αὐτοφυῆ, τὸν ἐν αἰθερίῳ Ρύμβῳ πάντων φύσιν ἐμπλέξανθ', the Schol. on Apoll. Rh. iv. 144. has σὲ τὸν αὐτοφυῆ, πάντων θεῶν αἰθέρα βόμβῳ. Brunck has correctly ejected θεᾶς from Hippol. 1139. (1143. Musgr.) ; although that passage does not seem even thus sufficiently expurgated. But this word is more frequently wanting than superfluous. In Androm. 270. ἀκη βροτοῖς θεῶν ἐγκαταστῆσαι τινα, the *editio princeps* has only βροτοῖσιν. In Soph. Phil. 992. θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης, Aldus omits the second θεούς. In Aristoph. Pac. 938. ὃς πάνθ' οὐδὲν θεὸς θέλῃ, χὴ τύχη κατορθοῖ, Aldus and both the Juntine edd. omit θεὸς, but it is supplied by the Schol. and by Suidas under πάνθ' οὐδὲν θεὸν, iii. p. 18. In Soph. Ed. C. 1623. φθέγμα δὲ ἐξαίφνης τινὸς Θάνκεν αὐτὸν, we must read φθέγμα δὲ ἐξαίφνης τινὸς θεῶν θάνκεν. On the other hand, in Herc. Far. 310. δὲ χρὴ γὰρ οὐδεὶς μὴ θεῶν θῆσει ποτὲ, which no one, I suppose, understands, read, δὲ χρὴ γὰρ οὐδεὶς μὴ χρεῶν θῆσει ποτέ. A tragic writer in Plut. Cons. ad Apoll. p. 103. B. says, τό τοι χρεῶν οὐκ ἔσται τὴν χρεῶν ποιεῖν. In the next verse the Schol. interprets Φοίν. ἐναλ. χθόνα, the island Tyrus. PORSON. Cf. 211. 647. Κάδμος ἔμοιε τάνδε γάντι Τύριος. Otherwise ζυάλιος is the same as παράλιος, as in Iph. A. 165. Ἐμολον ἀμφὶ παρακτίαν θάμαθον Αὐλίδος ἐναλίας. Polter: the

sea-washed coast of fair Phœnicia.

9. (ἐκ) δὲ τοῦδε : on this ellipse see Hec. 380.

10. " Euripides invented the method of explaining his subject in a prologue, or long preface, almost entirely detached from the piece, in which usually one of the persons of the drama comes forward, and frigidly details all the events antecedent or relative to the action, gives his own genealogy, or that of one of the principal characters, informs us of the occasion of his descent from heaven, if he is a deity, or who has called him forth from the tomb, if a mortal; and announces himself to the spectators by declaring his name.—I am the goddess Venus.—I am Mercury, son of Maia.—I am Polydorus, son of Hecuba.—I am Jocasta.—I am Andromache. (Eur. Hipp., Ion, Hec., Phœn., Androm., Iph. Taur.)" Travels of Anacharsis, v. 263.

κλήζομαι for εἰμι, as Eur. Hipp. 2. θεὰ κέκλημαι Κύπρις, where see Monk. Matthiae cites Virg. Æn. ii. 677. cui parvus Iulus Et pater et conjux quondam tua dicta relinquor?

11. ἐκ μιᾶς γαστρὸς J.: a reading, which, provided the words are transposed, seems probable, from Hom. Il. Ω. 496. Ιῆς ἐκ μηδός. If this is the true reading, the received one has originated from v. 157. PORSON. Burges appositely refers to Theognis, 294. Οὐδ' οὐδὲν ἐκ γαστρὸς Κύρνε μιᾶς γέγονη.

12. Bos rightly supplies δνομα. PORSON. Cf. Hec. 21. Schaefer suggests καλεῖν as the ellipse, referring to Porson's note on Orest. 1662.

ἥν, χρόνια λέκτρα τῷ μὲν ἔχων ἐν δώμασιν,
ἐλθὼν ἐρωτᾷ Φοῖβον, ἐξαιτεῖ θ' ἄμα
παίδων ἐς οἴκους ἀρσένων κοινωνίαν.

15

οὐδὲ εἰπεν· ὁ Θήβαισιν εὐπόκοις ἄναξ,
μὴ σπεῖρε τέκνων ἀλοκα δαιμόνων βίᾳ·
εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' οὐ φύση,
καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος.
οὐδὲ ἡδονῆ δοὺς, εἰς τε Βακχεῖον πεσὼν,
ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος,

20

14. χρόνια, Schol. ἤγουν χρονίως·
ἐπὶ πολλὴν παράτασιν ἔχων τὴν μετ'
ἔμοῦ συνοίκησιν ἐν τοῖς δώμασιν.

15. Schol. ἔρωτῷ μὲν τῆς ἀπαδίας
τὴν αἰτίαν αὐτεῖ δὲ τῆς ἀρρενογονίας τὴν
εὐτυχίαν.

16. κοινωνίαν, *consuetudinem*, διμιλί-
αν, Musgr., erroneously. The sense is:
*ut ipse et ego communis liberos habe-
remus; ut ipse ex me liberos procrea-
ret.* Bacch. 1277. Πενθεύς, ἐμῇ τε καὶ
πατρὸς κοινωνίᾳ. Herc. Fur. 1365.
Πρὸς στέριν ἔρεσας μητρὶ, δούς τ' ἐσ-
ἀγκάλας Κοινωνίαν δύστημον. Diony-
sius the younger, in Plut. ii. p. 338. Β.
Δωρίδος ἐκ μητρὸς Φοίβου κοινώμασι
βλαστάν. Euripides has varied the
phrase in Ion 418. Παῖδων δῶσις νῷν
σπέρμα συγκραθήσεται. In the begin-
ning of the verse, the MSS. Cant. D. J.
K. M. R. have τέκνων. On the other
hand, in v. 18. the Schol. has παί-
δων, also Origen. c. Cels. ii. p. 73,
ed. Spencer, and in MS. Schol. on
Pind. Ol. ii. 65. It is a point of little
or no consequence; but if any one
chooses to transpose these words, I
shall not object. Porson. Cf. Virg.
Æn. ii. 789. Jamque vale, et nati ser-
va communis amorem.

17. Burges suggests Θήβαις ἐν εὐπό-
κοις: but the dat. is defensible because
the verb ἀνάσσω has the same con-
struction: Matth. Gr. Gr. § 392. g.
3. See below, v. 86.

18. 19. δαιμόνων ἄτερ· εἰ γὰρ φυτεύ-
σεις, Max. Tyr. xix. 2. βίᾳ and ἥν γὰρ
φυτεύσης, Davis, from MSS. Porson.

δαιμόνων βίᾳ, in spite of the Gods:

cf. 822. Ἀesch. S. c. Th. 742. Ἀπόλ-
λωνος εὗτε Λάιος Βίᾳ, τρὶς εἰπόντος
ἐν Μεσομφάλοις Πυθικοῖς Χρηστηρίοις,
θυάσκοντα γέν-Nas ἄτερ, σώζειν πό-
λιν, Κρατηθεὶς ἐκ φίλων, ἀθουλίας
Ἐγείνατο μὲν μέρου αὐτῷ, Πατροκτόνον
Οἰδιπόδαν.

20. αἵματων Origen. ed. and a Ms.
in Mus. Helvet. P. xix. p. 214. The tra-
gic writers sometimes use the plural of
this word. Porson. See v. 1066.1309.
Orest. 1564. Similar constructions re-
cur in v. 489. δι' ἔχθρας τῷδε καὶ φόνου
μολὼν: 1577. δι' ὁδύνας ἀν ἔβας. See
Hec. 667. Med. 868. The meaning of
the phrase is, *to be involved or engaged*
in murder, enmity, grief, &c.

21. ὑδοὺς Markl., without cause,
which is the opinion also of Valck.
Diatr. p. 233. Porson. After δοὺς un-
derstand ἔαυτόν: Thuc. iv. 108. εἰω-
θότες οἱ ἄνθρωποι, οὖ μὲν ἐπιθυμοῦσιν,
ἐλπίδι ἀπερισκέπτῳ διδόναι, Schol. ἔαυ-
τοὺς δηλούντι. Eur. Ion 745. μὴ πάρες
κόπῳ. See Hec. 906. Matth. Gr. Gr.
§ 496, 5.

εἰς Βακχεῖον π., into intoxication:
Cycl. 453. ὅταν δὲ ὑπνώσῃ Βακχίου νι-
κῶμενος: thus εἰς ὑπνον πεσὼν Orest.
211. εἰς ὀργὴν πεσὼν 688. εἰς φόβον
πεσόντε Phœn. 67.

22. The same pleonasm occurs in
Ion 16. τεκοῦσ' ἐν οἴκοις παῖδ', ἀπή-
νεγκεν βρέφος: a similar one in Iph.
T. 239. Ἀγαμέμνονος παῖ, καὶ Κλυται-
μήστρας τέκος: where Markl. on
Suppl. 932. at first conjectured τε for
παῖ, but afterwards defended the com-
mon reading. But a more unusual ple-

γνοὺς τὰμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν,
λειμᾶν' ἐς "Ἡρας, καὶ Κιθαιρῶνος λέπας
δίδασι Βουκόλοισιν ἐκθεῖναι Βρέφος,
σφυρῶν σιδηρᾶ κέντρα διαπείρας μέσον·
οὐθεν γιν 'Ελλὰς ἀνόμαζεν Οἰδίπουν.

25

Πολύβου δέ γιν λαβόντες ἵπποβουκόλοις
φέρουσ' ἐς οἴκους· εἰς τε δεσποίνης χέρας
ἔθηκαν· ἡ δὲ τὸν ἔμὸν ὀδίνων πόνον

30

onasm is found below, 47. 49. Porson. Cf. Monk. Hipp. 10. Blomf. Prom. 140. Burges has edited φρενὸς for βρέφος, including that and the following words down to φάτιν in a parenthesis.

23. τὰμπλάκημα: Porson throughout Æschylus has rejected the μ: Blomf. also and Monk coincide in that orthography: see Med. 116.

24. λέπας, Schol. ἀκρωτήριον. ἐν τούτῳ γὰρ ναὸς "Ἡρας ἦν. ὃ καὶ καλεῖ λειμῶνα "Ἡρας. πάντας γὰρ τοὺς ἀλσώδεις τόπους θεοῖς ἀφιέρουν, καὶ τεμένη θεῶν ἐκάλουν "Ἐλλῆνες. Æsch. Ag. 289.

25. "The infin. stands after various verbs to express an object: after the verb to give. Il. H. 251. Ἐλένην δῶμεν Ἀτρεΐδησιν ἄγειν, abducendam de-
mus. Thuc. ii. 27. τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι." Matth. Gr. Gr. § 535. Hec. 1059.

26. μέσων Cant. [Cf. 1108.] Valck. has pronounced the following verse to be spurious, Brunck and Beck have omitted it. Undoubtedly it is not extremely elegant or polished. But on reflection, that it was scarcely possible that Euripides should omit all allusion to the etymology of the name of Oedipus, which even Sophocles had thought worthy of notice, Oed. T. 1036. οὐτ' ἀνομάσθης ἐκ τύχης ταύτης, δο εἰ, I cannot prevail upon myself to expunge this line. Eustathius on Il. Z. p. 650, 48=513, 43. is strangely mistaken in referring to this circumstance Phœn. 818. χρυσοδέτοις περόναις ἐπίσαμον, since the allusion in that line is the v. 60. Valckenaer however

argues from hence that the line in question was unknown to Eustathius. In the Ms. K. ἀνόμασεν and in M. by the first hand. Porson. The order is this: πέρας σιδηρᾶ κέντρα διὰ μέσον σφυρῶν. Burges prefers μέσων from Il. P. 405. διὰ δ' αὐτοῦ πεῖρεν (sc. ζυγός) δδόντων.

28. The St. Germain Grammarian cited by Valck. Βουκολεῖσθαι αἶγας. Εὔπολις Αἴγιν. Ἰπποβουκόλοις Εὐριπίδης Φοινίσσαις. Ἰπποις ἐθουκολέοντο is an expression in Homer Il. T. 220. where Eust. p. 1205, 61—1281, 13. and the Schol. of Villoison quote our author. In Pollux vii. 185. for Σοφοκλῆς ἵπποβουκόλοις, I think that Valck. properly reads Εὐριπίδης, these names being continually interchanged. Priscian. xvii. p. 1105. 36. Εὐριπίδης· δο θεοὶ πατρῷοι συγγενεῖς τε ἀλλὰ νῦν. Read, Σοφοκλῆς· δο θεοὶ πατρῷοι, ξυγγένεσθέ γ' ἀλλὰ νῦν, from Electr. 411. Porson. Schol. ἵπποβουκόλους καλεῖ τοὺς τῶν ιππῶν βοσκούς· τὸ βουκόλους ἀντὶ τοῦ βοσκοὺς καταχρηστικῶς, φσπερκαὶ ἔτερα τοιαῦτα εὑρηται παρὰ τοῖς πυιηταῖς, ὡς ἔχει καὶ τὸ Ὁμηρικὸν (Il. Δ. 8.) νέκταρ ἐφυοχθει.

30. τῶν ἔμῶν Ald. and not a few MSS. Some τὸν ἔμων. The Schol. in the first ed. τῶν ἔμδν. But τὸν ἔμδν in one of the Leyden MSS., Flor. Cant. C. K. and others. Porson. "In this passage δο ἔμδος πόνος signifies the pain which I have undergone, (absitr. pro concr. for the child) but πόνος ὀδίνων, the pain which I suffered in delivery." Matth. Gr. Gr. § 466, 2. Cf. 58. See Hec. 430. Schol. τὸ ἔργον τῶν ἔμῶν ὀδίνων, τοιτέστιν δυ ἔγω ὀδινήσασα ἔτεκον.

μαστοῖς ὑφεῖτο, καὶ πόσιν πείθει τεκεῖν.

ἢδη δὲ πυρσαῖς γένυσιν ἐξανδρούμενος,

παῖς ὄνυμὸς, ἢ γνοὺς, ἢ τινος μαθὰν πάρα,

ἔστειχε, τοὺς φύσαντας ἐκμαθεῖν θέλων,

πρὸς δῶμα Φοίβου· Λάϊός θ' ὄνυμὸς πόσις, 35

τον ἐκτεθέντα παῖδα μαστεύων μαθεῖν,

εἰ μηκέτ' εἴη· καὶ ξυνάπτετον πόδα

εἰς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ.

καί νιν χελεύει Λαΐου τροχηλάτης,

ἄξενε, τυράννοις ἐκποδὰν μεθίστασο· 40

οὐδὲ εἴρπ' ἄναυδος, μέγα φρονῶν πῶλοι δέ νιν

χηλαῖς τένοντας ἐξεφοίνιστον ποδῶν.

ὅθεν, τί τάχτος τῶν πακῶν με δεῖ λέγειν;

παῖς πατέρα καίνει, καὶ λαβὼν ὄχήματα,

Πολύβῳ τροφεῖ δίδωσιν· ὡς δὲ ἐπεζάρει 45

32. Cf. 1176. Virg. *Æn.* x. 324. flaventem prima lanugine malas.

33. Burges, to obviate the repetition of the verb μαθεῖν, proposes ἢ γνοὺς αὐτὸς ἢ τινος πάρα, as Soph. ΟΕd. T. 704. Αὐτὸς ξυνειδὼς ἢ μαθὼν ἄλλου πάρα. Potter: by instinct moved or some report.

34. τοὺς φύσαντας all edd. and MSS. But Valck., thinking that Eurip. would not include a mother in this appellation, prefers the reading preserved by Strabo, xvi. p. 1105. C. τοὺς τεκόντας. But a passage in the Medea 1059., where Medea uses the verb ἐξεφύσαμεν in reference to herself alone, has deterred me from adopting it. Euripides, in the Ino in Stob. xxxviii. p. 149. Τίς δρα μήτηρ ἢ πατήρ κακὸν μέγα Βροτοῖς ἔφυσε τὸν δυσώνυμον φθόνον; Porson.

36. ἰδεῖν for μαθεῖν C. D. Cant. L. M. four other MSS. in Burton, and in J. as a various reading; μαθεῖν in C. as a various reading. Porson. On the constr., cf. Hec. 972. εἰπὲ παῖδ,—εἰ ἔγι.

38. Musgr. conjectures ἀμφὶ, to no purpose. Porson. Stat. Theb. i. 64.

trifidaque in Phocidos arcto. Soph. ΟΕd. T. 723. σχιστὴ δὲ δόδος Ἐς ταῦτα Δελφῶν κάποδ Δαυλίας ἄγει.

40. ὃ ξεῖνε many MSS. τυράννων J. which construction is also good. But ὃ ξεῖνε, τυράννοις Diog. L. vi. 55. Greg. Naz. ii. p. 208. D. Porson. "The verbs *to yield*, *εἴκειν*, *ὑπείκειν*, &c. govern the dat. as in Latin. Hence also ἐκποδῶν is often put with the dat., though elsewhere accompanied by the gen. Eur. Or. 541. ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδῶν Τὸ γῆρας ἡμῖν τὸ σόν." Matth. Gr. Gr. § 382.

41. φρονῶν μέγα, proud, *indignant*, Soph. Antig. 768. φρονείτω μεῖζον ἢ κατ' ἄνδρα.

44. ὄχήματα, Schol. ἀντὶ τοῦ ὄχημα. "Ἐν γὰρ ἦν ὄχημα, ὡς παρὰ Σοφοκλεῖ (ΟΕd. T. 761.) ἀπήνη δὲ ἦγε Λάϊον μία. Cf. Hec. 265.

45. Antimachus Lyde ap. Schol. Εἶπε δὲ φωνήσας· Πόλυβε, θρητήρια τάσδε Ἰππούς τοι δώσω δυσμενέων ἐλάσσας: whence Valck. conjectures τροφεῖα, against the metre, if my canon is true, although this error may be removed by reading τροφεῖ ἔδωκεν. But no correction is required. The sense

Σφίγξ ἀρπαγαῖσι πόλιν, ἐμὸς τ' οὐκ ἦν πόσις,
 Κρέων ἀδελφὸς τάμα κηρύσσει λέχη,
 ὅστις σοφῆς αἰνιγμα παρθένου μάθοι,
 τούτῳ ξυνάψειν λέκτρα· τυγχάνει δέ πως
 αἰνιγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαθὼν, 50
 καὶ σκῆπτρ' ἐπαθλα τῆσδε λαμβάνει χθονός.
 γαμεῖ δὲ τὴν τεκοῦσαν, οὐκ εἰδὼς τάλας,
 οὐδὲ ἡ τεκοῦσα, παιδὶ συγκοιμαμένη.
 τίκτω δὲ παιδας παιδὶ, δύο μὲν ἄρσενας,
 'Ετεοκλέα, κλεινήν τε Πολυνείκους βίαν, 55
 κόρας τε δισσάς· τὴν μὲν Ἰσμήνην πατήρ
 ἀνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἔγώ.
 μαθὼν δὲ τάμα λέκτρα μητρώων γάμων,

is the same as if Eurip. had said Πολύθρῳ, δτι αὐτὸν ἔθρεψε. Hesychius: Πολυθοτραφεῖ. τῷ ἀναθρέψαντι Πόλυθρον γάματι. Thus Musurus has edited. But in a Ms. on the authority of Schow, Πολυθονάμα. Read therefore, Πολύθρῳ τροφεῖ. τῷ ἀναθρέψαντι, Πολύθρῳ νομα. Porson.

ἐπεξάρει occurs also in Rhes. 422. (Schol. ἐπέκειτο, ἐπεξάρει.) It is peculiar to the Arcadians, according to Eustathius, who compares with it ξέρεθρον, βάραθρον, on Il. Γ. p. 381, 20. M. p. 909, 27=288, 39. 871, 16. They also said, it appears, ξέλλω for βάλλω, Hesych. and Etymol. p. 408, 42. Hesych. Καξέλη, κατέβαλε. Thus the Ms. Read καταβάλῃ. The same: Ζέβυται, (thus the Ms.) σέσακται, which seems put for βέβυται or βέβυσται. Porson.

46. ἐμὸς δὲ some Ms. δὲ for τε 56. Cant. Porson.

47. Κρέων τ' Ald. and a portion of the MSS. But Grotius has rejected the copulative as useless, and after him King, in conformity with MSS. Porson.

50. This verse used to be followed by another, δθεν τύραννος τῆσδε γῆς καθίσταται, and v. 58. by δ πάντ' ἀνατλᾶς Οἰδίπους παθήματα. Brunck has

erased both on the opinion of Valck., Beck the former only. Porson.

54. ἄρρενας most MSS. and edd., but ἄρσενας in two. Porson. Cf. Hec. 8.

55. "The following substantives in particular are used in circumlocution: βία ἵς, μένος, strength, e. g. βίη Ἡρακληίη, Αἰνεία βίη, in Homer, Κάστορος βία Pind. Pyth. xi. 93. Τύδεος βία Άεσχ. S. c. Th. 77. Πολυνείκους βία Eur. Ph. 55. for Ἡρακλῆς, Αἰνείας, Κάστωρ, Τύδεὺς, Πολυνείκης, but with the collateral idea of strength or power, as in Latin: *perrupit Acheronta Herculeus labor, Catonis virtus incaluit mero.* (Hor. Od. i. 3, 36. iii. 21, 11.) Thus ἵς Τηλεμάχοιο, ἵς ἀνέμου (even ἵς βίης Ἡρακληίης, Hesiod. Th. 332.) as *odora canum vis* (Άεπ. iv. 182.) μένος Ἄλκινδοιο, "Αρης, ἀνέμου, ήελίου, &c. σθένος Ἕετίαρος II. Ψ. 817. σθένος ἴππων, ἡμιόνων Pind. Ol. vi. 38." Matth. Gr. Gr. § 430, 6. In Άεσχ. Chœph. 880. φίλτατ' Αἴγισθου βία for φίλτατε Αἴγισθε. See Monk on Hipp. 794. Schäfer suggests that the periphrasis in this case may indicate the partiality of Jocasta for Polyneices.

58. λέκτρα γάμων, a periphrasis for γάμους: μαθὼν δὲ τοὺς ἐμοὺς (i. e. σὺν

εἰς ὄμραθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον,
χρυσηλάτοις πόρκαισιν αἰμάζας κόρας.

60

ἔπει δὲ τέκνων γένυς ἐμῶν σκιάζεται,
κλείθροις ἔχρυψαν πατέρ', οὐ' ἀμνήμων τύχη
γένοιτο, πολλῶν δεομένη σοφισμάτων.

Ζῶν δὲ ἔστ' ἐν οἴκοις, πρὸς δὲ τῆς τύχης νοσῶν,
ἀρὰς ἀράται παισὶν ἀγοσιωτάτας,

65

θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.

τὰ δὲ εἰς Φόβον πεσόντε, μὴ τελεσφόρους
εὐχὰς θεοὶ κραίνωσιν, οίκούντων ὄμοῦ,

έμοι) γάμους μητρόφους δυτας : cf. 30.
Potter: *when he knew, that sharing
mine, He shared his mother's bed.*

59. δύματ' αὐτοῦ Ald. and some
Mss. In the next line πόρκησιν
Valck. Brunck. and Beck, from the
first Leyden Ms. Porson. Cf. Med.
479.

61. Statius Theb. iv. 336. Dum ro-
seis veuit umbra genis. Porson.

62. Scholef. remarks that Porson is
not consistent in his orthography, since
in Orest. 1583. 1587. he has edited
κλῆθρων, κλῆθρα, but here and in v. 112.
κλείθροις, in 268. κλείθρα, in 164. ἔξη-
κασμένα, in 431. εἴκασε. Monk. on
Hipp. 500. considers the forms ἔκλησα,
κλῆσες, κλῆθρον, to belong to the later
Attics, and to have been introduced
into the writings of the tragedians by
the Grammarians. The Schol. on
Phæn. 688. says, that till the time of
the archon Euclides, (i. e. Ol. 94. 2.)
the short letters Ε and Ο were used for
Η and Ω; and that therefore the Athe-
nians wrote δέμοι for δήμων; and con-
sequently κλείθρα not κλῆθρα, which
originated in the contraction of the Io-
nic κλῆθρα.

63. π. δ. σοφ. " i. e. πολλῆς δεομένη
μηχανῆς πρὸς τὸ λαθεῖν." Burton.

64. " Soph. Antig. 51. πρὸς αὐτο-
φέρων ἀπλακημάτων δικλᾶς "Οψεις
ἀράξας, the idea of impelled, provoked
by his offence, is implied in πρός.
Eur. Ph. 64. πρὸς τῆς τύχης νοσῶν, a
verb neuter has the constr. of a pass.
Andr. 1126. ποίας δλλυμαὶ πρὸς αἰτίας;

the guilt is represented as belonging to
the speaker; what crime ruins, un-
does me?" Matth. Gr. Gr. § 590. δ.
note.

65. ἀρὰς ἀράται. Cf. Med. 696.
1037. Monk Hipp. 1306. γραφὰς ξ-
γραψε.

66. Cf. Aesch. S. c. Th. 937. Πικρὸς
λυτήρ Νεικέων, δ πόντιος Εεῖνος ἐκ πυ-
ρὸς σιθεὶς, Θηκτὸς σίδαρος· Πικρὸς δὲ
χρημάτων κακὸς Δατητὰς Ἀρῆς Ἀρὰν
πατρόφαν τιθεὶς ἀληθῆ : 785. Τέκνοις
δ' ἀράλας Ἐφῆκεν ἐπίκοτος τροφᾶς, Αἱ
αἱ, πικρογλώσσους ἀρὰς, Καί σφε σιδα-
ρονόμῳ Διὰ χερὶ τοτε λαχεῖν Κτήματα.

67. Cf. S. c. Th. 65. ἄμοι, πατρὸς
δὴ νῦν ἀραὶ τελεσφόροι.

68. Valck. has restored εὐχὰς from
Moschopulus on Hesiod Op. 540. p.
120. ed. Heins. and his own MSS. with
which, I believe, all others agree.
Burton has referred this reading to
ἀράς v. 65., an usual error in collating
Mss. [In Soph. CEd. T. 239. ἐπεύχομαι
signifies to imprecate.] Again, Brunck
has edited κραίνοιεν for κραίνωσιν, ac-
cording to Dawes' canon, Misc. Crit.
p. 82. (85.) But the tragic writers do
not seem to have uniformly observed
this rule. Cf. Hec. 1128—1133. (1120
—1126.) Moschopulus also has κραί-
νωσιν. Porson. The canon alluded to
is this: *with the particles ινα, δφρα,
μη, δπως, ως, the optative is used after
verbs of the past time, the subjunctive
after verbs of present or future time.*

" Generally speaking, where a purpose,
end, result, is denoted by the help of



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ΤΠΟΘΕΣΙΣ.

ἘΤΕΟΚΛΗΣ, παραλαβὼν τὴν τῶν Θηβῶν βασιλείαν, ἀποστερεῖ τοῦ μέρους τὸν ἀδελφὸν αὐτοῦ Πολυνείκην· φυγὰς δὲ ἐκεῖνος εἰς Ἀργος παραγενόμενος, ἔγημε τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου κατελθεῖν δὲ εἰς τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν, συνήθροισεν ἀξιώχρεων στρατὸν ἐπὶ Θῆβας κατὰ τοῦ ἀδελφοῦ. ἡ δὲ μήτηρ αὐτοῦ Ἰοκάστη ἐποίησεν αὐτὸν ὑπόσπουδον ἐλθεῖν εἰς τὴν πόλιν, καὶ διαλεχθῆναι πρότερον τῷ ἀδελφῷ περὶ τῆς ἀρχῆς· δεινοπροσωπήσαντος δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἐτεοκλέους, ἡ μὲν Ἰοκάστη συναγαγεῖν τὰ τέκνα εἰς φιλίαν οὐκ ἐδύνατο· Πολυνείκης δὲ ὡς πρὸς πολέμιον παραταξάμενος, ἀνεχώρησε τῆς πόλεως. ἔχρησε δὲ ὁ Τειρεσίας νίκην ἔσεσθαι τοῖς Θηβαίοις, ἐὰν δὲ πᾶς Κρέοντος Μενοίκεὺς σφάγιον Ἄρει γένηται. ὁ μὲν οὖν Κρέων ἡριστατο ἐπιδοῦναι τῇ πόλει τὸν παῖδα· δὲ δὲ νεανίσκος ἐβούλετο, καὶ, τοῦ πατρὸς αὐτῷ φυγὴν μετὰ χρημάτων διδόντος, ἐαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἔκτειναν. Ἐτεοκλῆς δὲ καὶ Πολυνείκης μονομαχήσαντες ἀνεῖλον ἀλλήλους. ἡ μὲν οὖν μήτηρ αὐτῶν εὑροῦσα νεκρὸν τὸν νίον, ἀνεῖλεν ἐαυτὴν· δὲ ταῦτης ἀδελφὸς Κρέων παρέλαβε τὴν βασιλείαν. οἱ δὲ Ἀργεῖοι νικηθέντες τῇ μάχῃ ἀνεχώρησαν. Κρέων δὲ δυσχερῶς φέρων, τὸν μὲν ὑπὸ τῇ Καδμείᾳ τῶν πολεμίων πεσόντας οὐκ ἔδωκεν εἰς ταφήν· Πολυνείκην δὲ ἀκήδευτον ἔρριψεν· Οἰδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέκεμψεν, ἐφ' ὃν μὲν οὐ φυλάξας τὸν ἀνθρώπινον νόμον, ἐφ' ὃν δὲ τὴν ὄργην λογοποιήσας, οὐδὲ παρὰ τὴν δυστυχίαν ἐλέήσας.

Χρησμὸς δοθεὶς Λαΐφ.

Λάϊε Λαβδακίδη, παῖδων γένος δλβιον αἴτεῖς;
δώσω τοι φίλον νίδν· ἀτάρ σε πεπρωμένον ἔστι
παῦδος ἔσθι χείρεσσι λιπεῖν φάσ. ὡς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς δραῖσι πιθήσας,
οὗ φίλον θρησας νίδν· δ δ' ηὔξατο σοι τάδε πάντα.

Τὸ τῆς Σφιγγὸς αἴγιγμα.

Ἐστι δίπουν ἐπὶ γῆς, καὶ τέτραπον, οὗ μία φωνὴ,
καὶ τρίπον ἀλλάσσει δὲ φυὴν μόνον, δσσ' ἐπὶ γαῖαν
ἔρπετὰ κινεῖται, ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' δπόταν πλεόνεσσιν ἐρειδόμενον ποσὶ βαίνῃ,
ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.



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ΤΠΟΘΕΣΙΣ.

ἘΤΕΟΚΛΗΣ, παραλαβὼν τὴν τῶν Θηβῶν βασιλείαν, ἀποστεῖ τὸν μέρους τὸν ἀδελφὸν αὐτοῦ Πολυνείκην φυγὰς δὲ ἐκεῖνος εἰς Ἀργος παραγενόμενος, ἔγημε τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου κατελθεῖν δὲ εἰς τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν, συνήθροισεν ἀξιώχρεων στρατὸν ἐπὶ Θῆbas κατὰ τοῦ ἀδελφοῦ. ἡ δὲ μήτηρ αὐτοῦ Ἰοκάστη ἐποίησεν αὐτὸν ὑπόσπουδον ἐλθεῖν εἰς τὴν πόλιν, καὶ διαλεχθῆναι πρότερον τῷ ἀδελφῷ περὶ τῆς ἀρχῆς δεινοπροσωπήσαντος δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἐτεοκλέους, ἡ μὲν Ἰοκάστη συναγαγεῖν τὰ τέκνα εἰς φιλίαν οὐκ ἐδύνατο· Πολυνείκης δὲ ὡς πρὸς πολέμιον παραταξάμενος, ἀνεχώρησε τῆς πόλεως. ἔχρησε δὲ δὲ Τειρεσίας νίκην ἔσεσθαι τοῖς Θηβαίοις, ἐὰν δ πᾶς Κρέοντος Μεγοικεὺς σφάγιον Ἀρει γένηται. δ μὲν οὖν Κρέων ἡρήσατο ἐπιδοῦναι τῇ πόλει τὸν παῖδα· δ δὲ νεανίσκος ἐβούλετο, καὶ, τοῦ πατρὸς αὐτῷ φυγὴν μετὰ χρημάτων διδόντος, ἐαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἔκτειναν. Ἐτεοκλῆς δὲ καὶ Πολυνείκης μονομαχήσαντες ἀνεῖλον ἀλλήλους. ἡ μὲν οὖν μήτηρ αὐτῶν εὑροῦσα νεκροὺς τοὺς υἱοὺς, ἀνεῖλεν ἐαυτήν· δ δὲ ταῦτης ἀδελφὸς Κρέων παρέλαβε τὴν βασιλείαν. οἱ δὲ Ἀργεῖοι νικηθέντες τῇ μάχῃ ἀνεχώρησαν. Κρέων δὲ δυσχερῶς φέρων, τοὺς μὲν ὑπὸ τῆς Καδμείᾳ τῶν πολεμίων πεσόντας οὐκ ἔδωκεν εἰς ταφήν· Πολυνείκην δὲ ἀκήδευτον ἔδριψεν· Οἰδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέκεμψεν, ἐφ' ὃν μὲν οὖν φυλάξας τὸν ἀνθρώπων νόμον, ἐφ' ὃν δὲ τὴν ὄργὴν λογοποιήσας, οὐδὲ παρὰ τὴν δυστυχίαν ἐλέήσας.

Χρησμὸς δοθεὶς Λαΐῳ.

Λαΐς Λαβδακίδη, παῖδων γένος δλβιον αἴτεῖς;
δώσω τοι φίλον υἱόν· ἀτάρ σε πεπρωμένον ἔστι
παῖδος ἐοῦ χείρεσσι λιπεῖν φάσ. ὡς γάρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
οὗ φίλον ἥρκασας υἱόν· δ δ' ηὔξατό σοι τάδε πάντα.

Τὸ τῆς Σφιγγὸς αἴνιγμα.

Ἐστι δίπουν ἐπὶ γῆς, καὶ τέτραπον, οὗ μία φωνὴ,
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, δσσ' ἐπὶ γαιῶν
ἐρπετὰ κινεῖται, ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὀπόταν πλεύεσσιν ἐρειδόμενον ποσὶ βαίνῃ,
ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.

Αν. ίὰ πότνια παῖ Λατοῦς

Ἐκάτα, κατάχαλκον ἀπαν-
πεδίον ἀστράπτει.

Παὶ. οὐ γάρ τι Φαύλως ἥλθε Πολυνείκης χθόνα,
πολλοῖς μὲν ἵπποις, μυρίοις δὲ ὄπλοις βρέμαν. 110

Αν. ἄρα πύλαι πλείθροις,
χαλκόδετά τ' ἔμβολα
λαιγέοις Ἀμφίονος ὁργάνοις
τείχεος ἥρμοσται; 115

Παὶ. θάρσει· τά γ' ἔνδον ἀσφαλῶς ἔχει πόλις.
ἀλλ' εἰσόρα τὸν πρῶτον, εἰ βούλει μαθεῖν.

Αν. τίς οὗτος ὁ λευκολόφας,
πρόπαρ ὃς ἀγεῖται στρατοῦ,
πάγχαλκον ἀσπίδ' ἀμφὶ¹
βραχίονα κουφίζων; 120

Παὶ. λοχαγὸς, ὁ δέσποινα. Αν. τίς, πόθεν γεγός;
αὔδασον, ὁ γεραῖ, τίς ὄνομάζεται;

Παὶ. οὗτος Μυκηναῖος μὲν αὐδᾶται γένος,

the authority of a Leyden Ms. But others have it, as well as Eustathius Il. B. p. 239, 23—181, 22. whom Valck. himself cites. *Person.*

108. Valck. has suggested that Eustathius Il. E. p. 512, 40—388, 9. has alluded to this passage; and in Il. Δ. p. 471, 41—359, 29. cites most corruptly κατέσχον δταν πεδίον ἀστράπτει. Milton has imitated it, Par. Lost iii. 326. ‘The field, all iron, cast a gleaming brown.’ *Person.* Lucret. ii. 327. Fulgor ibi ad cœlum se tollit, totaque circum Aëre renidescit tellus. Virg. Æn. xi. 601. ferreus hastis Horret ager. Xen. K. P. vi. 4, 1. ξε-
τραγτε μὲν χαλκῷ, ηύθει δὲ φοινικοῖ
πᾶσα ἡ στρατία.

114. δρυάροις, Schol. τοῖς ἔργοις, ἐκ τοῦ ποιῶντος τὸ ποιούμενον καὶ Σοφοκλῆς (Polyido Fr. iv.) Εουθοῦ μελίσσης κηρύκλαστον δρυαν, ἀπτὶ τοῦ ἔργου.

116. Lucian ridicules this line in

his Jupiter Tragedus ii. p. 646. Θάρ-
σει τὰ νέρθεν ἀσφαλῶς ἔχει θεοῖς :
whence it might appear that he had
read πόλει. *Person.* “Adverbs are
often put with the verb ἔχειν in the
same sense as the adjectives corre-
sponding to those adv., with the verb
εἶναι, as καλῶς ἔχει, i. e. καλὸν ἔστι.”
Math. Gr. Gr. § 604.

119. ἄγει Ald. ἄγεῖται Grot. Julian.
Cæs. p. 313. C. and most MSS. ἄγεῖ-
ται, which Barnes has edited, is in
the Schol. C. Flor. L. the membr. and
five others, if Burton may be trusted ;
but I suspect that some of those ex-
hibit ἄγεῖται. *Person.*

121. Valck. has edited βραχίονα :
βραχίονι Aldus. MSS. differ. [Cf. 1638.]
ἔχει Cant. R. but κουφίζων in both
for a various reading. *Person.*

124. Compare the descriptions of
these chiefs in Æsch. S. c. Th. 371.
Soph. Oed. Col. 1313. Eur. Suppl.
863.

Λερναῖα δ' οἶκεῖ νάμαθ', Ἰππομέδων ἄναξ. 125

Ἄν. ἔ, ἔ, ὡς γαῦρος, ὡς Φοβερὸς
εἰσιδεῖν, γίγαντες
γηγενέται προσόμοιος,
ἀστερωπὸς ἐν γραφαισιν,
οὐχὶ πρόσφορος ἀμερίω γέννα. 130

Παῖ. τὸν δὲ ἔξαμείβοντ' οὐχ ὄρας Δίρκης ὑδωρ
λοχαγόν; Άν. ἄλλος ἄλλος ὅδε τευχέων τρόπος.
τίς δὲ ἐστὶν οὗτος; Παῖ. παῖς μὲν Οἰνέως ἘΦΥ
Τυδεὺς, "Ἄρην δὲ Αἴτωλὸν ἐν στέρνοις ἔχει.

Άν. οὗτος ὁ τᾶς Πολυνείκεος, ὡς γέρον, 135

In all these a chief, Eteocles, is mentioned as one of the seven; in the present enumeration he is omitted, and Adrastus makes up the number.

129. ἀστερωπὸς ἐν γρ., alluding to the device upon his shield, representing Argus with his hundred eyes: cf. v. 1130. He is called *stellatus* Argus by Ovid. Met. i. 664. cf. ibid. 498. *videt igne micantes, Sideribus similes, oculos.*

130. οὐχὶ Ald. and most MSS. King from K. has edited οὐ, and in the next line ἀμερίων, but ἀμερίφ, which is supported by Aldus and part of the MSS., seems better. Porson.

131. ἔξαμείβοντα i. e. ἐκπερῶντα: this meaning is omitted in many Lexicons: it is thus used in Aesch. Pers. 135. τὸν ἀμφίζευκτον ἔξαμείψας Ἀμφοτέρας ἀλιον Πρῶνα κοινὸν αἷς: also intransitively in Eur. Or. 266. εἰ μὴ ἔξαμείψει χωρὶς ὀμμάτων ἐμῶν, Hesych. πορεύονται: literally shall change his position, shall vanish.

132. King has erased λοχαγὸν on the authority of MSS. and has edited from K. ἄλλος γὰρ ἄλλος τοῦδε. But even that MS. adds λοχαγὸν from a second hand, and it is retained by the Cambridge and Leyden MSS. and probably others. Porson.

133. ἔφυ for ἔστι: See Med. 696. The imperf. is used for the pres. by Virgil. Ecl. i. 80. *Hic tamen hanc Eurip. Phœn.*

mecum poteras requiescere noctem: also Ovid Met. i. 679. *Quisquis es, hoc poteras mecum considere saxo.*

134. Ἄρην Ald. and almost all MSS. which Valck. has erroneously changed into Ἀρη. In Aesch. S. c. Th. 45. the metre requires Ἄρην. Porson. Cf. 950. 1020. In Agam. 45. Blomf. has left Ἀρη, which he considers as defensible, because Sophocles OEd. T. 190. uses Ἀρεα. With respect to the expression Ἄρην Αἴτωλὸν, it is susceptible of several interpretations: either that he wore the same armour as the Aetolians, or that he possessed the martial spirit of his countrymen: the latter is adopted by Blomf. Gloss. Agam. 77. who cites from Aesch. Suppl. 745—757. γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἀρης. Soph. El. 1243. "Ορα γε μέντοι, κὰν γυναιξὶν ὡς Ἀρῆς Ἔνεστιν. The Schol. suggests a third explanation, that allusion is made to a representation on his shield of the chase of the Calydonian boar, which took place under Eneus: and he refers to a line in Callimachus, Εἵμι τέρας Καλύδωνος, ἄγε δὲ Αἴτωλὸν Ἀρηα, where however the words seem to signify, *I am the leader of the Aetolian forces.* Potter has happily preserved the ambiguity of the original: *in his breast he bears th' Aetolian Mars.*

135. *Is he the husband of the bride who is own-sister to the bride of*

αὐτοκασιγνήτας νύμφας
όμόγαμος κυρεῖ;

ώς ἀλλόχρως ὅπλοισι, μιξοβάρβαρος.

Παι. σακεσφόροι γὰρ πάντες Αἰτωλοί, τέκνον,
λόγχαις τ' ἀκοντιστῆρες εὔστοχάτατοι.

140

Αν. σὺ δ', ὦ γέρον, πῶς αἰσθάνεις σαφῶς τάδε;

Παι. σημεῖος ἴδων τότ' ἀσπίδων ἐγγάρισα,
σπονδᾶς ὅτ' ἥλθον σῷ κασιγνήτῳ Φέρων,
ἢ προσδεδορχῶς, οἴδα τοὺς ἀπλισμένους.

Αν. τίς δ' οὗτος ἀμφὶ μνῆμα τὸ Ζήθου περᾶ,
καταβόστρυχος, ὄμρασι γοργὸς

145

Polynices? The daughters of Adrastus, according to the Schol., were named Argea and Deipyle; Polynices married the former, Tydeus the latter.

138. In some MSS. ἀλλόχροος, a form which is extant in Hipp. 176. Below 142. ἐπεγνάρισα M. R. Porson.

139. σακεσφόροι: 'the Ætolian warriors lift the long square turges,' Potter. "Homer makes use of σάκος and ἀσπίς indiscriminately. But Eurip. here uses the word σάκος in σακεσφόρος in its precise and proper sense, as a barbaric shield of a figure different from the Grecian ἀσπίς, which was round, perhaps like that which sculptors have generally given to Mezentius; with the same precision Homer calls this hero σακεσφάλος ἵππότα Τυδεύς: (Il. E. 126.) The spear was a common weapon, and in the hand of every warrior of old times, but not uniformly of the same size and use: in Homer the combatants generally threw their spears, measuring the distance by their strength. The pretended spear, δρεκτὴ μελίη, is the weapon with which Eurip. arms the contending brothers, who use it in close fight till it is broken in the hand of each; the massive javelin, the barbaric λόγχη, was in use only among the troops of Tydeus, who in the attack on the town drove the Thebans from the walls, Αἰτωλίσιν λόγχαισιν ἀποντίζοντες (*infra* 1182.) hurling their

"Ætolian spears to the battlements."

Potter.

143. A line repeated from 95. above.

145. τοῦ is omitted in the Camb. Ms.; for it C. K. L. M. R. substitute τὸ, also J. as a correction. Thus also Valck. has edited from the Leyden MSS. Rightly. *The tragic writers rarely prefix the article to proper names, unless for the sake of emphasis, or in the beginning of a sentence, in which case a particle is inserted, as below 522. Suppl. 129. In Soph. Phil. 1357. πῶς τῷ πανθλει παδὶ τοῦ Λαερτίου; Aldus and MSS. τῷ correctly: ibid. 677. Τὸν πελάταν λέκτρων ποτὲ τοῦ Διός. Ald. and MSS. omit τοῦ. Read τῶν. I say rarely, not never, as Valck. seems to determine on this passage. Porson.* Thus Elmsl. has edited in Soph. ΟΕδ. C. 1389. καλῶ τὸ Ταρτάρου—Ἐρεβος. On the elliptical construction τίς δ' οὗτος περᾶ, for τίς ἔστι οὗτος δε π., see Porson on Hec. 499.

μνῆμα τὸ Ζήθου, Schol. κοινὸς μὲν ἀμφοῖν δ τάφος Ζήθου καὶ Ἀμφίονος: thus the same warrior is described by Æschylus S. c. Th. 523. as προσταχθέντα Βορδαλαις πύλαις, Τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος: and again 532. as ὄμδν, οὕτι παρθένων ἐπάνυμον, Φρόνημα, γοργὸν δ' ὅμιλ' ἔχων.

146. γοργὸς τ' in some MSS. Porson.

εἰσιδεῖν, νεανίας ;

Πατ. λοχαγός. Αὐ. ὡς ὄχλος νιν ὑστέρῳ ποδὶ^{148.}
πάνοπλος ἀμφέπει.

Πατ. ὅδ' ἐστὶ Παρθενοπαῖος, Ἀγαλάντης γόνος. 150.
Αὐ. ἀλλά νιν ἀ κατ' ὄρη μετὰ ματέρος
"Ἄρτεμις ἴερένα,
τόξοις δαμάσσασ' ὀλέσειεν,
ὅς ἐπ' ἔμαν πόλιν ἔβα πέρσων.

Πατ. εἴη τάδ', ὦ παῖ, ξὺν δίκῃ δὲ ἥκουσι γῆν.
οἱ καὶ δέδοικα μὴ σκοπῶσ' ὄρθως θεοί. 155

Αὐ. ποῦ ποῦ δὲ ὃς ἐμοὶ^{156.}
μιᾶς ἐγένετ' ἐκ ματέρος
πολυπόνῳ μοίρᾳ,
ὦ φίλτατ', εἰπὲ ποῦ στὶ Πολυνείκης, γέρον; 160
Πατ. ἐκεῖνος ἐπτὰ παρθένων τάφου πέλας
Νιόβης, Ἄδράστῳ πλησίον παραστατεῖ.
ὄρᾶς; Αὐ. ὁρῶ δῆτ' οὐ σαφῶς, ὁρῶ δέ πως
μορφῆς τύπωμα, στέρνα τὸ ἔξηκασμένα.
ἀνεμάκεος εἴθε δρόμον νεφέλας 165

148. Valck. conjectures *ὄχλος*, which Brunck has edited. I do not see why Antigone could not as well say, *How the crowd follows him!* as, *How great a crowd follows him!* Porson.

153. *τόξοισιν* King from his best Ms. If any one shall choose to form an hexameter out of 152. 153. he will meet with no opposition from me. I have also erased *γ'* with Brunck, which King had added from conjecture. *δαμάσσασα* Ald. *Porson.*

156. *φ* Ald. but *δ* in almost all MSS. *Porson.* Cf. 270. Hec. 13.

157. Some MSS. give *ποῦ* only once, as King and Valck. have edited: *ποῖ ποῖ δ'* Brunck from his membr. *Porson.*

158. " Hom. Il. xix. 293. *τούς μοι μία γείνατο μήτηρ.*" Schæf.

161. The children of Niobe, according to Ovid, Met. vi. consisted of seven sons and seven daughters; according to Homer, Il. Ω. 603. of six sons and six daughters; according to Hesiod, of ten sons and ten daughters.

163. Cf. Eur. Heracl. 495. *κάμοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως.*

164. *ἔξηκασμένα*, the Attic form, on the suggestion of Valck., has been restored by Brunck for *ἔξεικασμένα*. Julian. Orat. viii. p. 247. D. οὐχὶ σαρκία καὶ νεῦρα καὶ μορφῆς τύπωμα στέρνων τε *ἔξεικασμένα* πρὸς ἀρχέτυπον σώματος· where Wytténbach Epist. Crit. p. 23. has compared this passage of Eurip. *Porson.* Cf. 62. Blomf. on Æsch. Choëph. considers *ἥκασεν* as belonging to the later Attics.

165. Cf. Alc. 251. *οὐρανίαι τε δύναι Νεφέλας δρομαίου.*

ποσὶν ἔξανύσαιμι δὶ αἰθέρος
πρὸς ἐμὸν ὄμογενέτορα·
περὶ δὲ ὡλένας δέρφε φιλτάτε
βάλοιμι χρόνῳ φυγάδα μέλεον.
ὡς ὅπλοιστι χρυσέοισιν ἐκπρεπής, γέρον,
ἴώις ὄμοια φλεγέθων
βολαιῖσιν ἀελίου.

170

Πατ. ἥξει δόμους τούσδε, ἀστε σ' ἐμπλῆσαι χαρᾶς,
ἴνσπονδος. Αὐ. οὗτος δὲ, ὃ γεραιὲ, τίς κυρεῖ,
ὅς ἄρμα λευκὸν ἡνιοστροφεῖ βεβῶς; 175

Πατ. ὁ μάντις Ἀμφιάραος, ὃ δέσποιν, ὅδε·
σφάγια δὲ ἄμ' αὐτῷ, γῆς φιλαιμάτου ροαί.

Αὐ. ὡς λιπαροζώνου θύγατερ
Ἄελίου Σελαναία,

168. The order of constr. is: βάλοιμι δὲ ὡλένας περὶ χρ. φυγάδα μέλ. δέρφε φ.: cf. 196. Bacch. 609. τῷ δὲ περὶ βρόχους ἔβαλλε γύνασι. Tr. 757. ἀμφὶ δὲ ὡλένας Ἐλισσ' ἐμοῖς νάτοισι.

169. βάλλοιμι Ald. βάλοιμι Leid. A. C. Cant. D. M. Porson.

170. You may with little trouble form a senarius out of this line: ὡς χρυσέοις δπλοισιν. But there is no necessity. See Orest. 1512. The Flor. Ms. has ἐκπρεπής, Ald. and several MSS. εὐπρεπής, M. R. εὐτρεπής. Again ἔφοισιν King from K. Porson. Cf. Hec. 558. Alc. 343. Aesch. S. c. Th. 90.

171. Cf. Hom. Il. X. 134. ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ Ἡ πυρὸς αἴθομένειο, ή ἡλίου ἀνιόντος.

173. ἐκπλῆσαι Ald. ἐμπλῆσαι most MSS. Porson. As Valck. observes, the phrases ἐκπλῆσαι βίον, ἄθλους, κακὰ are used, but ἐμπλῆσαι is generally followed by an accus. of the object, and a gen. of the thing: cf. 780. τάχ' αὐτῶν πεδίον ἐμπλῆσω φόνον: Hel. 768. οὐ γάρ ἐμπλῆσαι μένθην.

174. τίς; πόθεν κυρεῖ; Ald. Cant. J. L. Flor. Leid. B. πόθεν is omitted in Grot. K. τίς in M. R. κυρεῖ in C.

Leid. A. and others. The last reading is good in itself, but the answer does not correspond. Valck. thinks that it originates from v. 122. Porson.

175. Schol. λευκὸν τὸ ἀρμα φησὶ διὰ τὸν ἵππους ἐκ γὰρ τῶν ἵππων τὸ ἀρμα λέγει: cf. 615. Virg. Aen. x. 575. hijugis infert se Lucagus albis. The verb ἡνιοστροφέω occurs in Aesch. Cho. 1009. also the subst. ἡνιοστρόφος in Soph. El. 731. The constr. is βεβῶς ἀρμα λ. ἡγ. as in Phaeth. Fr. viii. 5. νῶτα Σειρίου βεβῶς.

177. φιλαιμάτοι Ald. and many M.s. φιλαιμάτου Grot. with others. For ροαί some MSS. have ροαῖς: ροαῖ is an emendation of Musgr., adopted by Brunck. Porson. Cf. 1126.

178. λιπαρόζωνε Brunck from conjecture. Porson. Burges also considers this epithet as more applicable to the Moon than the Sun, comparing Theocr. Id. ii. 165. χαῖρε Σεληναία λιπαρόχροε.

θύγατερ Ἄελίου. Schol. Κατὰ μὲν τὴν μυθικὴν ἱστορίαν ἀδελφὴ Ἡλίου ή Σελήνη· (ἀμφὼ γὰρ ἐκ Λητοῦς καὶ Διός) κατὰ δὲ τὸν φυσικὸν λόγον θυγάτηρ, ἐκεῖθεν ὕσπερ ἐκ πηγῆς ἀριομένη τὸ φῶς. See Med. 830.

χρυσεόκυκλον φέγγος,
ώς ἀτρεμαῖα κέντρα
καὶ σωφρονα πώλοις
μεταφέρων ιθύνει.

180

ποῦ δ' ὃς τὰ δεινὰ τῆδ' ἐφυβρίζει πόλει,
Καπανεύς; Παι. ἐκεῖνος προσβάσεις τεκμαίρεται
πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν. 186

Ar.

ἰὰ Νέμεσι καὶ Διὸς
Βαρύβρομοι βρονταὶ,
κεραύνιον τε πῦρ αἰθαλόεν,
σύ τοι μεγαληγορίαν
ὑπεράνορα κοιμίζοις.
ὅδ' ἐστὶν, αἰχμαλωτίδας

190

180. χρυσόκυκλον some MSS. Porson.

181. ἀτρεμέα Ald. ἀτρεμαῖα Cant. Flor. J. K. L. M. Porson. Schol. εἴκότως ἡσυχῆ καὶ σωφρόνως ἔλαύνει δ' Ἀμφιάραος. Οἶδε γὰρ ὡς μάντις τὰ ἀποβησμένα. Thus above 171. δμοια for δμοίως.

181. κέντρα, Schol. μάστηγα. Hipp. 1190. κὰν τῷδ' ἐπῆγε κέντρον εἰς χεῖρας λαβῶν Πώλοις δμαρτῆ. See Monk's note.

183. μετάφρενον corruptly Eust. Il. E. p. 557, 36—423, 22. Porson. Paraphr. τὴν μάστηγα ἔνθεν κάκεῖθεν φέρων τοὺς πώλοις.

184. Cf. Ἀεsch. S. c. Th. 448. δλοιθ' δι πόλει μεγάλ' ἐπεύχεται.

185. MSS. and all edd. before Brunck add ἐπτὰ after ἐκεῖνος: he has rejected it from the conjecture of Valck. The Flor. Ms. omits Καπανεύς, as Barnes suggested; but this name is necessary. For τεκμαίρεται K. has σκοπεῖ, which King has injudiciously adopted. Porson. Virg. En. viii.

229. Accessum lustrans, huc ora ferebat et illuc. Statius Theb. x. 834. says of Capaneus, Ardua mox torvo metitur culmina visu.

187. Νέμεσις edd., MSS. and Suid.

under Νέμεσις and θήλητέρας. But under the word ίὼ he has Νέμεσι, which Toup approves under Νέμεσις. In Soph. El. 792. Aldus and the old MSS. have correctly Νέμεσι. The emendation of Dawes in Aristoph. Ran. 920. ξύνεσι for ξύνεσις, has been neglected by Brunck, but adopted by Invernizius from the Ravenna Ms. Thus below 199. some MSS. have Ἀρτεμις. Porson.

189. πῦρ. Many MSS. φῶς. Porson. Eur. Tro. 80. ἐμοὶ δὲ δώσειν φῆστι πῦρ κεραύνιον: Alc. 126. Διδύολον πλάκτρον πυρὸς κεραυνίου. Ἀesch. Pr. 1028. διπτέσθω μὲν αἰθαλοῦσσα φλόξ. Hor. Carm. I. 34, 5. Diespiter, Ignis corrusco nubila dividens.

190. μεγαλανορίαν Ald. MSS. Eustathius μεγαλάνορα ὑπερηνορίαν, Il. Δ. p. 462, 4—351, 38.: μεγαληγορίαν, which the Schol. seems to have read, has been approved by Valck. and Toup, and edited by Brunck and Beck. κοιμίζεις Ald. and several MSS. κοιμίζοις the edd. of Grotius and King, K. as a various reading, Cant. M. R. A marginal scholium notices both readings. Porson. Blomf. S. c. Th. 220. is of opinion that the words σύ τοι are never construed otherwise than

ὅς δορὶ Θηβαίας Μυκήναισι
Λερναίᾳ τε δώσει τριάντα,
Ποσειδανίοις Ἀμυμανίοις
ὑδασι δουλείαιν περιβαλάν.
μήποτε, μήποτε τάνδ', ὡς πότνια,
χρυσεοβόστρυχον ὡς Διὸς ἔρυνος,
"Ἄρτεμι, δουλοσύναν τλαίην.

195

Πατ. ὡς τέκνον, εἴσβα δῶμα, καὶ πατὰ στέγας
ἐν παρθενῶσι μίμνε σοῖς, ἐπεὶ πόθου
εἰς τέρψιν ἥλθες, ὡς ἔχρηζες εἰσιδεῖν.
οὐχλος γὰρ, ὡς ταραγμός εἰσῆλθεν πόλιν,
χωρεῖ γυναικῶν εἰς δόμους τυραννικούς.
φιλόψογον δὲ χρῆμα θηλειῶν ἔφυ,

200

205

with the indicative: Orest. 578. Heracl. 733. Soph. El. 624. On the signif. of κοιμίζω see Hec. 472. Aesch. Pers. 832. Ζεύς τοι κολαστὴς τῶν ὑπερκόπων ἄγαν Φρονημάτων ἐπεστιν, εὐθυνος βαρύς.

194. 195. δώσειν Ald. and MSS. δῶσει Cantet. δώσων K. Ποσειδανεῖοις Ἀμυμανεῖοις Ald. Ποσειδανεῖοις Grot. I have given the simple vowel for the diphthong from some MSS. Porson. Schaefer suggests a note of interrogation after περιβαλάν. Potter has thus rendered the passage: *Shall he to proud Mycenæ, and the fount Of Lernu gushing from the trident's stroke, To Amymone's banks, Neptunian stream, In slavery lead th' unhappy dames of Thebes, The captives of his spear?* But the dat. Ποσειδ. Ἀμυμ. ὑδασι is not to be taken in apposition with Λερναὶ τριάντα, but as dependent upon περιβαλάν: introducing slavery about the waters of Amymone: i. e. settling the captives there as slaves. Cf. 125.

198. χρυσεοβόστρυχε King, Valck., Brunck, and others. But the Aldine reading χρυσεοβόστρυχον is afforded by K. L. Cant. by the first hand, and by M. for a various reading. A comma

must be placed after πότνια, and omitted after χρυσεοβόστρυχον with Grotius. Porson.

ἔρυνος, scion of Jove: cf. θάλος above 86. ὕξος, Hec. 122.

203. I see nothing wrong in this. Yet Valck. with an unfortunate conjecture reads, οὐχλος γὰρ, διπερ ἔναγχος εἰσῆλθεν πόλιν. But the only passage where ἔναγχος occurs in tragedy he has shown to be faulty, and has corrected it. Porson.

205. γὰρ Aldus and MSS. δὲ Stobæus lxxi. p. 433, 15. ed. Gesner. lxxii. p. 310. Grot. Again Aldus has edited θηλειῶν γένος ἔφυ, by combining two readings equally good, θηλειῶν ἔφυ, and θηλειῶν γένος. The former is retained by almost all MSS. except that J. has γένος over χρῆμα; the latter, which is noticed by Gesner in the margin as a various reading, has been preferred by Brunck. Porson. The following are instances in which χρῆμα forms a periphrasis, given by Matthiæ § 430. 6. Herod. i. 36. σὺδε μέγα χρῆμα for μέγας σὺς. Aristoph. Nub. 2. τὸ χρῆμα τῶν νυκτῶν. Xen. Cyrop. ii, 1, 5. σφενδονητῶν παμπολύ τι χρῆμα. In these it conveys the idea of immensity: in Euripides it

σμικρὰς δ' ἀφορμὰς ήν λάβασι τῶν λόγων,
πλείους ἐπεισφέρουσιν· ἡδονὴ δέ τις
γυναιξὶ, μηδὲν ὑγίες ἀλλήλας λέγειν.

Χο. Τύριον οἶδμα λιποῦσ' ἔβαιν,

στροφή.

ἀκροθίνια Λοξίᾳ,

210

Φοινίσσας ἀπὸ νάσου,

Φοίβῳ δούλα μελάθρων,

ἢ ὑπὸ δειράσι νιφοβόλοις

Παρυασοῦ κατενάσθην,

Ίόνιον κατὰ πόντον, ἐλάτᾳ

215

πλεύσασα, περιρρύτων

seems to imply *contempt*: as in *Androm.* 181. ἐπίθισον τι χρῆμα θηλειῶν ἔφυ: 725. ἀνειμένον τι χρῆμα πρεσβυτῶν γένος, al. ἔφυ: *Suppl.* 955. σμικρὸν τὸ χρῆμα τοῦ βίου. *Valck.* compares *Ovid. Ep. e Ponto ii. 7, 37.*
res timida est omnis miser.

206. σμικρᾶς τ' King from K. τῶν ψύχων *Stobaeus* in the edd. of *Gesner* and *Grot.* but τῶν λόγων *Trincavellus. Porson.*

208. ἀλλήλαις Ald. several MSS. and the *Etymologus* p. 420, 19. Musgr. has correctly edited ἀλλήλας from two MSS. and this is also found in the *Cambr. Ms.* by the first hand, in M. as a various reading, and *Stobaeus* in the *Paris Ms.* and the first ed.: ἀλλήλαις λέγουσι: *is they say to one another;* ἀλλήλας λέγουσι, *they say one of another.* *Scaliger* also had noticed ἀλλήλας according to *Burton*, from a *Ms.* as I suppose. *Porson.*

212. Φ. δ. μελ., as an attendant at the shrine of *Phœbus*: *Φοίβῳ* for *Φοίβου*, *schemata Colophonium*: see v. 86. 286.

213. Ίνα — κατενάσθην, in which case I should have been dwelling: *Soph. CEd. T. 1389.* Ίν' ἦν τυφλός τε καὶ κλύων μηδέν. *Aesch. Pron.* 753. τί — οὐκ ἐν τάχει "Ερρίψ' ἐμαυτὴν τῆσδ' ἀπὸ στυφλοῦ πέτρας, "Οπως πέδω σκῆψα, τῶν πάντων πόνων 'Απηλλάγην. *Soph. CEd. T. 1392.* τί μ' οὐ λαβὼν

"Ἐκτείνας εὐθὺς, ὃς ἔδειξα μῆκοτε 'Εμαυτὸν ἀνθρώποισιν, ζυθεν ἦν γεγώς; See *Math. Gr. Gr.* § 520. obs. 5. *Monk Hipp.* 643. *Hec.* 806. add.

δειράσι νιφοβόλοιο Ald. contrary to almost all MSS.: an error originating in the similar form of ο and c or σ. *Porson.*

215. Ίόνιον κατὰ πόντον, not the sea between Greece and Italy, which would have been quite out of the route from Tyre to Delphi, but *the sea that washes the coast of Ionia*, the Aegean, as above *Τύριον οἶδμα*, *the sea off the coast of Tyre.* "This sea Herodotus v. 50. τερπις θάλασσαν τὴν 'Ιόνων." *Scholef.* ἐλάτῃ for νητ, as *abies*, *Virg. AEn.* viii. 91. *Labitur uncta vadis abies.*

216. Musgr. rightly interprets περιρρύτων Σικελίας by Δ Σικελίαν περιρρέει, of which constr. he adduces as instances δίκας ἀφόβητος and ἀψανστος ζυχους from *Soph. CEd. T. 885. 969.* [See *Hec. 235.*] Horace understood the passage in the same way, *Carm.* iv. 4, 43. *Ceu flamma per tædas, vel Eurus Per Siculas equitavit undas.* *Eustathius* also interprets ἀκάρπιστα πεδία by τὴν θάλασσαν, *Il. O. p. 1003, 60—1001, 51.* [Il. A. 316. παρὰ θεύ ἄλδες ἀτρυγέτοιο.] To no purpose therefore is King's conjecture, which Beck has edited, εὐκαρπίστων, although the MSS. D. K. have it. Again οὖν οὐρανῷ, the conjecture of *Valck.*, spoils the metre. But he and King con-

ὑπὲρ ἀκαρπίστων πεδίων
Σικελίας Ζεφύρου πνοαῖς
ἰππεύσαντος, ἐν οὐρανῷ

κάλλιστου κελάδημα.

πόλεος ἐκπροκριθεῖσ' ἐμᾶς,
καλλιστεύματα Λοξία,

Καδμείων ἔμολον γῆν,

κλεινῶν Ἀγηνοριδῶν,

ὅμογενεῖς ἐπὶ Λαιοῦ

τεμφθεῖσ' ἐνθάδε πύργους.

ἴσα δ' ἀγάλμασι χρυσοτεύκτοις

Φοίβῳ λάτρις ἐγενόμαν.

ἔτι δὲ Κασταλίας ὕδωρ

ἐπιμένει με, κόμας ἐμᾶς

δεῦσαι παρθένιον χλιδῶν,

Φοιβείαισι λατρείαις.

ῷ λάμπουσα πέτρα πυρὸς

δικόρυφον σέλας ὑπὲρ ἄκρων

220

ἀντιστροφή.

225

ἴσα δ' ἀγάλμασι χρυσοτεύκτοις

Φοίβῳ λάτρις ἐγενόμαν.

ἔτι δὲ Κασταλίας ὕδωρ

ἐπιμένει με, κόμας ἐμᾶς

δεῦσαι παρθένιον χλιδῶν,

Φοιβείαισι λατρείαις.

ῷ λάμπουσα πέτρα πυρὸς

δικόρυφον σέλας ὑπὲρ ἄκρων

230

ἐπωδός.

sider the verses 209—245. as monostrophics. *Porson*. With respect to the objection that the wind blowing from Sicily, i. e. from the west, would be adverse to those sailing from Tyre to Thebes, in consequence of which some have suggested Κιλικία for Σικελία, the Schol. suggests a satisfactory solution, that the season of the year, *the spring*, is alone indicated by the periphrasis.

217. πεδίων: thus *campus* is applied to the sea: Virg. *Aen.* vi. 724. *cœlum, et terram, camposque liqueentes*: x. 214. *campos salis ære rubeant*.

221. πόλεος for πόλεως *Musgr. Porson*.

225. δμογενεῖς—πύργοις: claiming a kindred origin, from Cadmus, the son of Agenor, the King of Phœnicia.

227. Potter: 'Nor will the god more precious hold The sculptur'd forms that breathe in gold.' The word

ἴσα Elmsley asserts to be improperly circumflexed: see *Hec.* p. ix.

χρυσοτεύκτοις Aldus: χρυσοτεύκτοις *Mss.* whence *Musgr.* χρυσεοτύποις, as *Electr.* 473. *Porson*.

228. So Aldus: *some γενόμαν*. But a fourth Pæon answers very well to a Cretic, as *νιφοβόλοις*, *Λαιοῦ* 213. 225. *Porson*.

233. ἡ Ald. & the Cambr. *Ms.* as a various reading, M. and R. A little above κόμας ἐμᾶς for ἐμὰς as Brunck from the *membr.* *Porson*.

λάμπουσα—σέλας, in an active sense; as below 248. Ἀρης αἷμα δάιον φλέγει. See *Hec.* 526.

234. δικόρυφον σ. *Parnassus* was a mount with two peaks, one sacred to Apollo, the other to Bacchus. *Bacch.*

306. ἐπ' αὐτὸν (*Διόνυσον*) δψει κάτι Δελφίσιν πέτραις Πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. *Soph. Ant.* 1126. σὲ δ' ὑπὲρ διλόφου πέτρας Στέ-

- Βακχείων Διονύσου,
οἵνα θ', ἀ καθαμέριον
στάζεις τὸν πολύκαρπον οἱ-
νάνθας ιεῖσα βότρυν· 235
- Ζάθεός τ' ὄντρα δράκοντος, οὐ-
ρειαί τε σκοπιαὶ θεῶν,
νιφόβολόν τ' ὄρος ιερὸν, εἴ-
λισσων ἀθανάτου θεοῦ 240
- χορὸς γενοίμαν ἄφοβος,
παρὰ μεσόμφαλα γύαλα Φοί-
βου, Δίρκαι προλιποῦσα. 245
- νῦν δὲ μοὶ πρὸ τειχέων
θούριος μολὼν "Ἄρης
αἷμα δάϊον φλέγει
ταῦδ', ὃ μὴ τύχοι, πόλει·
κοινὰ γὰρ φίλων ἄχη,
κοινὰ δέ, εἰ τι πείσεται 250

ροψ ὅπωκε λιγνὺς, ἐν-Θα Καρυκίαι νύμ-
φαι Στείχουσι Βακχίδες. Pers. Prot. v.
2. in bicipiti—Parnasso.

ὑπὲρ ἄκρων Β. Δ. over the heights
sacred to Bacchus and frequented by
the Bacchantes: Iph. T. 1244. τὰν
βακχεύουσαν Διονύσῳ Παρνασσον κορυ-
φάν. Cf. Virg. Ἀη. iii. 125. *Baccha-*
tumque jugis Naxon: Georg. ii. 487.
virginibus bacchata Lacænis Taygeta.

236. If Aristophanes had this pas-
sage in view in the Phœnissæ quoted
by Pollux x. 119. στίλθη θ', ή κατὰ
νύκτα μοι φλογάνας ἡράξεις ἐπὶ τῷ
λυχνίῳ, for ἡράξεις we must read στά-
ζεις. Porson. Valck. joins Διονύσου
with οἶνα, which, as Elmsl. remarks,
is in some measure supported by Eur.
Bacch. 535. ναὶ τὰν βοτριώδη Διονύσου
χάριν οἶνας. On the position of τε,
see Med. 750. Καθαμέριον must be
taken adverbially: also before οἰνθῆς
understand ἔξ.

242. ἀθανάτας. Critics cannot a-
gree who this immortal goddess is.

In the mean time I have replaced ἀθα-
νάτου θεοῦ from the Cambr. Ms. M.
and R. Porson.

243. O that whirling in the dance
as the choir of Phœbus I were released
from my terrors! viz. those arising
from the siege, as the following lines
explain.

244. μεσόμφαλα γ. See Med. 666.
"Castri, a small mud town, situate a
little to the east of a circular hollow
in the mountain, is supposed to occupy
a part of the site of ancient Del-
phi." Prof. Anthon's ed. of Lempr.,
re-edited by E. H. Barker, Esq., art.
Delphi.

248. φλέγει, Schol. διεγέρει, ac-
tively: cf. 233. Soph. Aj. 196. "Ἄταν
οὐρανίαν φλέγων. Ἀesch. S. c. Th.
509. διὰ χερδὸς βέλος φλέγων. Valck.
proposes χεῖμα for αἷμα, as below 873.
ἐν κλύδωνι κείμεθ—Δορός: Ἀesch. S.
c. Th. 116. κῦμα γὰρ περὶ πτόλεων
Καχλάξει, πνοιαῖς "Ἄρεος δρόμεον."

251. πείσεθ Ald. and MSS. In the

ἐπτάπυργος ἄδε γᾶ,
Φοινίσσα χώρα, Φεῦ, Φεῦ·
κοινὸν αἷμα, κοινὰ τέκεα
τᾶς κερασφόρου πέφυκεν Ἰοῦς·

ἄν μέτεστί μοι πόνων.

ἀμφὶ δὲ πτόλιν νέφος
ἀσπίδων πυκνὸν φλέγει,
σχῆμα Φοινίου μάχης,
ἄν "Ἄρης τάχ' εἴσεται
παισὶν Οἰδίπου Φέρων
πημονὰν Ἐριννύων.

"Ἄργος ὡς Πελασγικὸν,
δειμαίνω τὰν σὰν ἀλκὰν,
καὶ τὸ θεόθεν· οὐ γὰρ ἄδικον
εἰς ἀγῶνα τόνδ' ἐνοπλος ὄρμα,
ὅς μετέρχεται δόμους.

Πολ. τὰ μὲν πυλωρῶν κλεῖθρά μ' εἰσεδέξατο
δι' εὔπετείας, τειχέων εἴσω μολεῖν·

following verse *γαῖα* Ald. and some Mss., but the majority *γᾶ* or *γῆ*. *Porson*.

254. *τέκεα* most Mss. and which Aldus also intended by *τέκας*. Edd. and some Mss. *τέκνα*. *Porson*.

255. *κερασφόρου*: on this compound see Porson's Praef. p. 5—vi. The descent is thus traced: Io, Epaphus, Libya, Belus, Agenor, Cadmus, Polydorus, Labdacus, Laius, Oedipus, Eteocles and Polynices.

259. (*κατὰ*) *σχ.* *φ.* *μ.* presenting the aspect of a bloody contest: as Il. 2. 1. ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἴθομένοι, i. e. *κατὰ δ.*, after the fashion.

260. *οἴσεται* Ald. most edd. and many Mss.; but *εἴσεται*, which Scaliger and Barnes have noticed, is mentioned by the Schol., is found in the Cambr. Ms., in K. M., the membr., and in R. as a various reading: *οἴσεται*

M. as a various reading, J. as an emendation. From *πορευθῆσεται* the interpretation of the Scholiast, Valck elicits *ἴξεται*, which Musgr. has introduced into the text. But he seems to have taken *εἴσεται* as the fut. of the verb *εἴμι*. Iph. A. 975. *τάχ'* *εἴσεται σίδηρος*, where Markl. quotes the present passage. *Porson*. Aesch. Cho. 299. *θηλεῖα γὰρ φρήν· εἰ δέ μή, τάχ' εἴσεται*. *Εἴσομαι* as the fut. of *εἴμι* occurs in Il. 2. 8. *αὐτὰρ ἔγινε* *ἐλθὼν τάχα εἴσομαι ἐς περιπήν*: but the Attics use the pres. *εἴμι* in a fut. sense, and *εἴσομαι* only as the fut. of *οἴδα*: see Mutth. Gr. Gr. § 212.

265. *ἄδικος* M. R. ed. King.; *δραμάται* some Mss.; but almost all, as well as Aldus, add *ταῖς*, which King and the Ms. K. omit, with whom Grotius coincides. *Porson*. *τὸ θεόθεν* Schol. *τὴν τοῦ θείου συμμαχίαν*.

ὅ καὶ δέδοικα, μή με δικτύων ἔσω
λαβόντες οὐ μεθῶ ἀναιμάκτον χρόα.
ἄντης οὐνεκ' ὅμιλα πανταχῆ διοιστέον,
κἀκεῖσε καὶ τὸ δεῦρο, μὴ δόλος τις ἦ.
ἀπλισμένος δὲ χεῖρα τῷδε Φασγάνῳ,
τὰ πίστ' ἐμαυτῷ τοῦ θράσους παρέξομαι.
ἄντης, τίς οὗτος; ἢ πτύκον φοβούμεθα;
ἄπαντα καὶ τολμᾶσι δεινὰ φαίνεται,
ὅταν δι' ἔχθρᾶς ποὺς ἀμείβηται χθονός.
πέποιθα μέντοι μητρὶ, κού πέποιθ' ὄμα,
ἵτις μὲν ἐπεισε δεῦρ' ὑπόσκονδον μολεῖν.
ἄλλ' ἐγγὺς ἀλκή· βώμιοι γὰρ ἐσχάρας
πέλας πάρεισι, κούκ ἐρημα δώματα.
Φέρ' ἐς σκοτεινὰς περιβολὰς μεθῶ ξίφος,
καὶ τάσδ' ἐρωμαι, τίνες ἐφεστᾶσιν δόμοις.

270. Valck. prefers φ καλ, but it seems unnecessary. Porson. Cf. 156.

272. Otherwise πανταχοῦ. Porson.
“ Aristoph. Thesm. 672. πανταχῆ
διάρρηψον δύμα Καὶ τὰ τῆδε καὶ τὰ
δεῦρο πάντ’ ἀνασκόπει καλῶς. Eur. Or.
1260. δόχμια νῦν κόρας διάφερ’ δύμα-
των Ἐκεῖθει ἐνθάδ’ εἰτ’ ἐπ’ ἄλλην σκο-
πιάν. Virg. Æn. xii. 558. huc atque
huc acies circumtulit.” Valck.

275. τὰ πίστα—τοῦ θράσους, Schol.
τὴν πίστιν τοῦ θαρρεῖν, δὲστι τὴν ἀσφά-
λειαν τοῦ θαρρεῖν: the neuter sing. is
more usual in this idiom: see Med.
179.

277. καὶ for γὰρ is the conjecture of Valck. Porson. Thus Horace : Mors et fugacem persequitur virum. " Καὶ for καίτερ is prefixed to participles particularly by the poets : Il. E. 651. Ἔκτορα, καὶ μεμαῶτα μάχης, χρήσεσθαι ὅτε : also by Attic writers generally ; but this use is rare in the tragic writers : in the extant plays of Eurip., perhaps it occurs no where else except in the Rhesus v. 73. ὡς ἄν τις αὐτῶν, καὶ γεῶς θρόσκων ἔπι, Νῶτον χαραχθεῖς κλίμακας βάνη φύγε. Soph. Trach. 1218. μεγὼ σ' ἔγώ Καὶ

véphēv ἀν, ἀπαῖος εἰσαὶ βάρυς. Grotius thus turns our passage: *Nam cuncta, quamvis fortibus, faciunt melum, Hostile quolies per solum carpunt viam.* Lucan viii. 5. of Pompey in his flight, *paret ille fragorem Motorum ventis nemorum.*" Valck. Cf. Hor. Carm. I. 23. A writer in the Class. J. lvi. 214. compares Shakesp. Macb. Act. II. Sc. 2. ' Whence is that knocking? —How is't with me, when every noise appalls me?'

279. Cf. 368. φρονῶν εὖ, καὶ φρονῶν ἀφικόμην. Ηεσ. 564. ὃ δὲ οὐ θέλων τε καὶ θέλων.

283. φέρε—μεθῶ ξίφος, let me return my sword: see Med. 1272. Soph. Phil. 1452. φέρε νῦν στείχων χώραν καλέσω: the first person plural of the subj. is more usual in this imperative sense: as *ibid.* 539. ἐπίσχετον, μάθω-μεν.

284. τίνες ἐφ., for τίνες ἔστε οἱ ἐφ.:
cf. 145.

τὰς ἐφεστώσας δόμους Scaliger; which is shown to be deduced from a Ms. because K. has τὰς ἐφεστώσας: J. τὰς ἐφεστῶσαι. Some MSS. also δά-
μους. Porson.

ξέναι γυναικες, εἴπατ', ἐκ ποίας πάτρας
Ἐλληνικοῖσι δώμασιν πελάζετε;

- Xo. Φοίνισσα μὲν γῆ πατρὶς, ἡ θρέψασά με·
Ἄγηνορος δὲ παῖδες ἐκ παίδων δορὸς
Φοίβω μὲν ἐπεμψαν ἐνθάδ' ἀκροθίνιον.
μέλλων δὲ πέραπειν μὲν Οἰδίπου κλεινὸς γόνος 290
μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας,
ἐν τῷδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν.
σὺ δὲ ἀντάμειψαί με, ὅστις ὁν ἐλήλυθας
ἐπτάστομον πύργωμα Θηβαίας χθονός.
- Πο. πατὴρ μὲν ἡμῖν Οἰδίπους ὁ Λαῖον. 295
ἔτικτε δὲ Ιοκάστη με, παῖς Μενοικέως.
καλεῖ δὲ Πολυνείκην με Θηβαῖος λεώς.
- Xo. ὁ ξυγγένεια τῶν Ἀγήνορος τέκνων,
ἐμῶν τυράννων, ὃν ἀπεστάλην ὑπο,
γονυπετεῖς ἔδρας προσπιτνῷ σ', 300

288. παῖδες ἐκ π. Cf. *AEn.* iii. 98.
Et nati naturum, et qui nascentur ab illis.

290. μέλλων δὲ π.—κλ. γ., the nom. absolute for the gen., of which the following are instances: Eur. Hipp. 23. τὰ πολλὰ δὲ Πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ. Soph. Ant. 260. Λόγοι δὲ ἐν ἀλλήλοισιν ἐρρόθουν κακοί, Φύλαξ ἐλέγχων φύλακα: ΟEd. C. 1120. μὴ θαύμαξε,—Τέκν' εἰ φανέντ' ἀελπτα, μηκύνω λόγων, for τέκνων φανέντων. *Æsch.* Cho. 518. τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἷματος Ἐνδος, μάτην δ μόχθος. See *Mathl.* Gr. Gr. § 562. Brasse ΟEd. T. 60. Thus in *Virg. AEn.* xi. 552. Telum immane, manu valida quod forte gerebat Bellator, solidum nodis et robore cocto; Huic natam, libro et sylvestri subere clavas, Implicat.

291. (ἐπι) μαντ. σ.: *Hec.* 143. ἀλλ' ιθι γαοὺς, ιθι πρὸς βωμοὺς, where see the note on this omission of the prep. before one of the nouns to which it belongs. See also Monk on *Eur.*

Hipp. 114. Horace Carm. iii. 25. quæ nemora aut quos agor in specus: So *Virg. AEn.* vi. 692. Quas ego te terras et quanta per aequora vectum Accipio?

292. ἐν τῷδε, sc. καιρῷ: a frequent ellipse: *Thuc.* iii. 72. ἐν δὲ τούτῳ, τῶν τε Κερκυραίων κ. τ. λ.

292. πόλει Eust. Il. B. p. 236, 36—179, 16. to whom Valck. refers, showing both constructions to be correct. The Cambr. Ms. πόλις. But an unpublished Schol. on *Od. M.* 181. has πόλιν. *Porson.* In *Eur. Med.* 1182. we find a dat.: διπλοῦν γὰρ αὐτῇ πᾶμ' ἐπεστρατεύετο. In Hipp. 529. MSS. vary between οὐς and οῖς.

294. ἐπτ. π. Soph. Ant. 119. ἐπτάπυλον στόμα: below 1073. ἐπτάπυργα κλεῖθρα.

298. ξυγγένεια for ξυγγενῆς, the abstract for the concrete: as Soph. ΟEd. T. 85. ἀναξ, ἐμὸν κήδευμα, παιᾶς Μενοικέως, for κηδεστῆς. See *Med.* 1320.

300. Brunck has injudiciously adopted the conjecture of Valck., γονυ-

ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.
ἴβας, ἔβας, ὁ χρόνω γὰν πατρώαν.

ἰὰ πότνια, μόλε πρόδρομος,
ἀναπέτασον πύλας·

χλύεις, ὁ τεκοῦσα τόνδε

μᾶτερ; τί μέλλεις ὑπάρχοφα μέλαθρα
περᾶν, θίγειν τ' ἀλέναις τέκνου;

Φοίνισσαν, ὁ νεάνιδες,

Βοὸν ἔσω δόμων χλύουσα τῶνδε,

γῆρᾳ τρομερὰν

ἔλκω ποδὸς βάσιν.

ἰὰ τέκνου,

χρόνω σὸν ὅμιμα, μυρίαις ἐν ἀμέραις,

προσεῖδον ἀμφίβαλλε μα-

στὸν ἀλέναισι ματέρος,

305

Io.

310

χρόνω σὸν ὅμιμα, μυρίαις ἐν ἀμέραις,

προσεῖδον ἀμφίβαλλε μα-

στὸν ἀλέναισι ματέρος,

315

πετεῖ σ' ἔδρᾳ προσπίτνῳ. For if προσ-
πίτνεῖν σε and προσπίτνεῖν ἔδραν are cor-
rect expressions separately, why may
they not be so in conjunction? Soph.
Trach. 49. πολλὰ μέν σ' ἐγὼ Κατεῖδον
ἡδη πανδάκρυτ' ὀδύρματα Τὴν Ἡράκλειον
ἔξοδον γοωμένην: where the more usual
construction would be πανδακρύτοις
ὀδύρμασι. Porson. The accus. γον.
ἔδρας depends on κατὰ understood: in
a *kneeling posture*: Soph. CEd. T. 2.
τίνας ποθ' ἔδρας τάσδ' ἐμοὶ θοδέστε;
CEd. C. 1166. τίς δῆτ' ἄν εἴη τήδ' δ
προσθακῶν ἔδραν;

301. Cf. Orest. 1521. προσκυνῷ σ',
ἄναξ, νόμοισι βαρβάροισι προσπίτνων.

302. ὁ occurs thus absolutely in
Æsch. Cho. 929. as Blomf. has edited
the passage: ἐπολολύξατ', ὁ, δεσποσύ-
νων δόμων Ἀναφυγάς. Eur. Tro. 335.
Βοσσατ' εὖ τὸν Τμέναιον, ὁ, μακαρίαις
ἀνιδαῖς.

302. χρόνῳ, at length, after a long
absence, longo post tempore, Virg.:
1058. χρόνῳ δ' ἔβα—Οἰδίπους δ τλάμων
Θηβαίαν τάνδε γὰν. Cf. 313. Valck.
observes that χρόνῳ in this sense is of
very frequent occurrence in Soph.;
Eurip. Phœn.

διὰ χρόνου elsewhere occurs: Iph. A.
636.

303. ἰὰ twice Ald. and πρόδρομος,
both contrary to MSS. in general. Por-
son.

310. γῆρᾳ τρ.—βάσιν: Virg. Æn.
ii. 509. Arma diu senior desueta tre-
mentibus ætro Circumdat nequidquam
humoris.

310. 311. Thus Aldus. γηραιῷ τρο-
μερὰν ἔλκω ποδὶ Grot. C. L. γηραιῷ
ποδὶ τρομερὰν ἔλκω ποδὸς many MSS.
For ποδὸς in the latter reading Valck.
prefers πάρος: but Musgr. correctly
suggests, that πάρος put absolutely is
inconsistent with the sense. Porson.

313. μυρίας τ' Ald. Grotius first
excluded the copulative, with whom
not a few MSS. coincide. Porson.

314. ἀμφίβαλλε Ald. and some MSS.
others ἀμφίβαλε. Again ματέρος seve-
ral MSS.: ματρὸς Ald. Porson.

315. The most obvious construction
is, embrace the bosom of your mother
with your arms; which is also in con-
formity with the rule of Thom. Mag.,
Hec. 141. that μαῖδος applies to a man,
μαστὸς to a woman: but as it is evi-

C

παρη̄δων τὸ ὄρευμα,
Βοστρύχων τε κνανόχρωτα χάίτας
πλόκαμον, σκιάζων δέραν ἐμάν.

ἰὰ, ιὰ μόλις Φανεὶς

ἄελπτα κάδοκητα ματρὸς ἀλέναις,

320

τί φῶ σε; πῶς ἀπαντα

καὶ χερσὶ καὶ λόγοισι

πολυέλικτον ἀδονὰν

ἐκεῖσε καὶ τὸ δεῦρο

περιχορεύουσα, τέρψιν

325

παλαιᾶν λάβω χαρμονᾶν;

ἰὰ τέκος,

ἔρημον πατρῷον ἔλιπες δόρον,

Φυγὰς ἀποσταλεὶς ὄμαιμου λάβα.

ἢ ποθειὸς Φίλοις,

330

dent from v. 332. that the accus. *κνανόχρωτα πλόκαμον* cannot belong to Jocasta, it is necessary to have recourse to an enallage, and to refer *μαστὸν* to Polynices: *surround your bosom with the arms of your mother*: i.e. *let your mother's arms enfold your bosom*, as the Chorus, v. 307. invites Jocasta forth to *embrace her son with her arms*. Cf. 320. Otherwise *ὄρευμα* may be governed by *κατὰ* understood and follow *σκιάζων*: in which case we may construe thus: *enfold the bosom of your mother with your arms, enveloping my neck with your projected cheeks, and the dark ringlets of your clustering hair*: cf. 300.

316. *παρη̄δων* δρ. for *παρη̄δας* δρεχθεῖσας, as πλ. *Βοστρύχων* χαίτας for πλ. *Βοστρυχώδεος* χ.: cf. 1507.

319. *μόγις* K. R. which is more Attic. But in these particulars there is no certainty. Porson.

320. *ἄελπτα* for *ἄελπτως*, as *ἄνομα* for *ἄνθμως*, 391.

322. *λόγοισι* Ald. Schol. membr. Cant. J. M. R. and, I believe, others.

From the other MSS. Grotius, Pierse, King, Burton, have given *κόμαισι*, and thus C. K. L. have it, and J. as a various reading. Musgr. ingeniously conjectures *κόμαισι*, citing Lucret. i. 1072. which Valck. had previously quoted: 'Nec constat, quid primum oculis manibusque fruantur.' But a little less enthusiasm becomes a mother; and I have no doubt that the second reading was transferred hither from Hec. 825. Porson. Scholef. gives the following as the order of construction: πῶς περιχορεύουσα (σε) ἀπαντα ἐκεῖσε καὶ τὸ δεῦρο, λάβω καὶ χερσὶ καὶ λόγοισι πολυέλικτον ἀδονὰν, τέρψιν παλαιᾶν χαρμονᾶν; This however being contrary to Porson's punctuation, we may consider *πολυέλικτον ἀδ.* as dependent on *κατὰ* understood: *dancing round you in all directions, here and there, with a pleasure variously expressed both by gestures and by words*.

326. *παλαιᾶς χαρμονᾶς* Ald. *παλαιᾶς χαρμονᾶν*, or *παλαιᾶν χαρμονὴν* most MSS. Porson.

ἢ ποθεινὸς Θύβαις.

ὅθεν ἐμάν τε λευκόχροα κείρομαι,
δακρυόεσσαν ιεῖσα πενθήρη κόμαν,
ἄπεπλος Φαρέων λευκῶν, τέκνου,
δυσόρφναια δ' ἀμφὶ τρύχη
τάδε σκότι ἀμείβομαι.

335

οὐδὲ ἐν δόμοισι πρέσβυς ὄμρατοστερής,
ἀπήνας ὄμοκτέρου,
τᾶς ἀποζυγείσας δόμων,
πόθον ἀμφιδάκρυτον ἀσὶ κατέχων 340
ἀνῆξε μὲν ξίφους
ἐπ' αὐτόχειρά τε σφαγὰν,

332. Brunck omits *τε*. The passage seems corrupt. *Porson*. Scholefield suggests that *ἐμάν τε λ. κείρομαι* corresponds to δ δ' ἐν δόμοισι πρέσβυς, v. 337. where he proposes δ τ' ἐν δ. *Λευκόχροα* being an adjective, it would be better to remove the comma after *κείρομαι*, and connect it with *κόμαν*, making that accus. to depend on *ιεῖσα*, which is used for the compound *ἀφιεῖσα* or *ἀνιεῖσα*, and taking *κείρομαι* in a reflective sense; as Eur. Electr. 545. *Ἀλλ' οὐ τις αὐτοῦ τάφον ἐποικτείρας ξένος Ἐκέρατ'*, *has shorn himself*. A redundancy of epithets is not unusual in the chorusses: see Med. 208. 834. The line may perhaps admit of emendation thus: *ὅθεν ἐμὸν τε κείρομαι λευκὸν κάρα*: cf. 383.

333. *πενθήρη κόμαν*: tearing, cutting off, or shaving the hair, were expressions of sorrow on the death of friends and other occasions: Eur. Alc. 100. *χαίτα τ' οὗτις ἐπὶ προθύροις Τομαῖος*, Λοδὴ νεκύων Πένθει πίτνει. Suppl. 972. *παιδὸς ἐν οἴκοις Κεῖται μνάματα πένθιμοι Κουραὶ καὶ στέφανοι κόμας*. Cf. 383.

334. *ἄπεπλος φ. λ.* for *ἄνευ φ. λ.* Med. 671. *εὐηῆς ἄξυγες γαμηλίου*. To the instances there given add Soph. Ed. C. 786. *κακῶν ἄνατος*: El. 1002. *ἄλυκος ἄτης*.

336. *ἀμείβομαι*, *I assume in stead, exchange them for*: cf. Eur. Hel. 1094. *βοστρύχους τεμῶ*, *Πέπλων τε λευκῶν μέλανας ἀνταλλάξομαι*: Tro. 496. *τρυχηρὰ περὶ τρυχηρὸν εἰμένην χρόα Πέπλων λακίσματ'*.

338. *ἀπ. δμ.*, a singular metaphor for a pair of brothers: Schol. *ζεῦγος συγγενικοῦ ἀπὸ μεταφορᾶς τῶν δμοειδῶν δρνέων*, δ, *ἀπὸ τοῦ τοῖς αὐτοῖς πτεροῖς χρῆσθαι, γνωρίζουσι τὴν ἑαυτῶν συγγένειαν καὶ τὸ δμοειδές*. By a similar metaphor *ζεῦγος* and *ξυνωρὶς* are applied to persons: Æsch. Ag. 43. *δχυρὸν ζεῦγος Ἀτρειδῶν*: on *ξυνωρὶς* see Med. 1142. and below 1101. 1634. *Παρῆρος, παράσειρος, σειραφόρος* are similarly transferred from their primary sense, which relates to animals: in illustrating the latter word, Blomf. on Æsch. Ag. 815. cites Shakespeare M. W. of Windsor, II. 2. 'you and your coach-fellow Nym.' The word *yoke-fellow* has obviously a similar origin. Translate literally thus: *always retaining a tearful regret for the well-matched pair which is unyoked from the house*: i. e. bitterly deplored the dissension by which the brothers are separated: *δμόπτερος* has the same sense in Eur. El. 530. *πολλοῖς δὲν εὑροῖς βοστρύχους δμοκτέρους Καὶ μὴ γεγώσιν αἵματος ταῦτον*.

ὑπὲρ τέρεμνά τ' ἀγχόνας,
στενάζων ἄρας τέκνοις·
σὺν ἀλαλαῖσι δ' αἰαγμάτων
αἰὲν σκοτίᾳ κρύπτεται.

345

σὲ δ', ὦ τέκνον, καὶ γάμοισι δὴ κλύω
ζυγέντα παιδοποιὸν ἀδονὰν

ζένοισιν ἐν δόμοις ἔχειν,
ζένον τε κῆδος ἀμφέπειν·
ἀλαστα ματρὶ τᾶδε Λα-
ἴῳ τε τῷ παλαιγενέῖ,
γάμων ἐπακτὸν ἄταν.

350

ἔγα δ' οὔτε σοι πυρὸς ἀνῆψα φῶς

343. *τέρεμνα*: another orthography is *τέραμνα*, which Jones thus deduces: 'Τέραμνον for κέραμνον from κέραμος, a tile; as κεῖνος becomes τῆνος, κῆλον τελοῦ, κοίρανος τύραννος.' 'Αγχόνας may be the Doric gen. or the accus., in one case dependent on σφαγὰν, in the other on ἐπί: the former seems preferable: *suicide by means of a sword or a rope from the roof*.

345. Thus Aldus. MSS. vary: ἀλα-λαῖσι, ἀλαλαγαῖσι, ἀλλαγαῖσι. Eustathius on Il. Δ. p. 494, 15=377, l. 1. ἀλαλαῖς. Αἰὲν, which Aldus omits, is inserted by many MSS. before αἰαγμάτων. Porson. Schol. ἀλαλαὶ κυρίως αἱ τῷν θυσιῶν εὐχαὶ. It sometimes denotes a joyful sound: Eur. Hel. 1343. λύπαν ἀλλάξαιτ' ἀλαλῷ. 'Αγαλαλέω is found below 1410.

347. King has added τὲ before καὶ from the Ms. K. Pierson much more judiciously reads καινοῖς, which Valck. supports from Sophocles and Statius; but neither is the particle καὶ unmeaning, nor is this kind of verse unusual in the tragic writers. Porson. Δὴ may be expressed by *then*.

351. *τᾶδε* commonly, and in 353. ἐπακτάν. By changing the latter into ἐπακτὸν, and adopting τᾶδε from K. R. I have made three dimeter iambics. Valck. objects to Λαΐφ, for two rea-

sons: 1. because he is called παλαιγενής, 2. because Laius held Polyvinces and the whole family in detestation. But παλαιγενής means no more than παλαιός, as Strepsiades even when alive is called παλαιογενής by Aristoph. Nub. 357. Again, I see no reason why Laius should not by this time have become reconciled to his family: οὐκ ἄρ' ἔμελλε Οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου; Even Oedipus, who had imprecated the direst curses on his son, 65. 344. 484. 777. 890. 1068. at length exclaims, 1715. οἱ φίλα πεσθματ' οὐθλὶς οὐθλίου πατρός. Brunck and Beck have substituted Κάδμωφ. Again σφ Ald. τφ MSS. as Grotius. γάμων ἐπακτὸν Flor. according to Burton. Porson. Γάμων ἐπακτὸν ἄταν is to be taken in apposition with ζένον κῆδος, the two intervening lines being parenthetical. Eur. Alc. 361. τὴν φίλην ἐν ἀγκάλαις Δόξω γυναῖκα, καίπερ οὐκ ἔχων, ἔχειν Ψυχρὰν μὲν, οἷμαι, τέρψιν. See also Monk on v. 7.

ματρὶ τᾶδε, i. e. ἐμοὶ, spoken δεικτικῶς, as ἀνδρὶ τᾶδε, Med. 1334. Thus Horace Serm. I. 9, 45. haberes Magnum adjutorem, posset qui ferre secundas, *Hunc hominem velles si tradere*, i. e. me.

354. οὕτι six MSS. at least; which is perhaps the true reading. Porson.

- 355
- νόμιμον ἐν γάμοις
ὡς πρέπει ματρὶ μακαρίᾳ·
ἀνυμέναια δ' Ἰσμηνὸς ἐκηδεύθη
λουτροφόρου χλιδᾶς·
ἄνα δὲ Θηβαίαν πόλιν
ἐστιγάθη σᾶς εἴσοδος νύμφας. 360
- ὅλοιτο τάδ', εἴτε σίδαρος,
εἴτ' ἔρις, εἴτε πατὴρ ὁ σὸς αἴτιος,
εἴτε τὸ δαιμόνιον κατεκώμασε
δάμασιν Οἰδιπόδα·
πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶνδ' ἄχη. 365
- Χο. δεινὸν γυναιξὶν αἱ δι' ἀδίνων γοναὶ,
καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος.
- Πο. μῆτερ, Φρονῶν εὖ, κού Φρονῶν ἀφικόμην
ἐχθροὺς ἐς ἄνδρας ἀλλ' ἀναγκαίως ἔχει
πατρίδος ἐρῆν ἀπαντας· ὃς δ' ἄλλως λέγει, 370
λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει.

Schol. Εθος ἡν τὴν νύμφην ὑπὸ τῆς μητρὸς τοῦ γαμοῦντος μετὰ λαμπάδος εἰσάγεσθαι. On this ceremony usual at marriages, see Med. 1023. Travels of Anach. vi. 95.

355. γόνιμον, Plut. de Exil. p. 606. F. Valck. cites Iph. A. 738. ἐγὼ παρέξω φῶς, δη νυμφίοις πρέπει. Οὐχ δημος οὗτος. Porson.

357. Literally: *Ismenus was affianced without the nuptial rite of drawing water*: i. e. no water was drawn from the river Ismenus on the occasion of your marriage, your country took no interest in your new alliance. Schol. οὐ μετεῖχε τῶν σῶν ὑμεναίων, οὔτε τῇ σῇ πρὸς τὸν Ἀδραστον ἐπιγαμβρίᾳ συνήσθη, οὐ γὰρ ἐδέξω τὰ παρ' αὐτοῦ λουτρά. Potter: ‘his unconscious stream Ismenus rolled, and his delicious wave Filled not the bridal bath.’ Æsch. Prom. 570. Τὸ διαμφίδιον Δέ μοι μέλος προσέπτα, Τόδ', ἐκεῦνδ' θ', δτ' ἀμ—Φὶ λουτρὰ καὶ λέχος σὸν ὑμεναίουν Ἰστατὶ γάμων. On the idiom ἀνυμέναια λουτρό.

χλ. for ἀνευ λ. χλ. see above 334.
Cf. Hes. 416.

361. δλοιθ' δ τάδε Valck., δράσας [or μησάμενος, cf. 811.] or something similar being understood; and thus Brunck has edited. Porson. Schol. ἀπόλοιτο τάδε τὰ κακὰ, καὶ μεταβληθείη εἰς ἀγαθά.

363. κατεκώμασε, has revelled: Hesych. κωμάζει· ὑβρίζει μετὰ μέθης.

366. δεινὸν, binding, a strong tie upon the affections: Eur. Iph. A. 917. Δεινὸν τὸ τίκτειν· καὶ φέρει φίλτρον μέγα, Πᾶσιν τε κοινὸν, ὅσθ' ὑπερκάμνειν τέκνων. Andr. 977. τὸ ξυγγενές γὰρ δεινόν. Æsch. S. c. Th. 1033. δεινὸν τὸ κοινὸν σπλάγχνον: δεινὸς is generally deduced from δεῖδω, to fear, but it may equally come from δέω, to bind, δεινὸς, δεινός.

368. φρ. εὖ, κούφρ. Potter: ‘With confidence, though mixed with some distrust’: cf. 279.

371. λαγοισι χαίρει, amuses himself with words. “Theognis 87. Μή μ'

οῦτω δὲ τάρβους εἰς φόβον τὸ ἀφικόμενον,
μή τις δόλος με πρὸς κασιγνήτου κτάνῃ,
ῶστε ξιφήρη χεῖρ ἔχων, δι’ ἄστεος
κυκλῶν πρόσωπον ἥλθον· ἐν δέ μ’ ὀφελεῖ,375
σπουδαί τε καὶ σὴ πίστις, ἡ μὲν εἰσῆγαγες
τείχη πατρῷα· πολύδακρυς δὲ ἀφικόμενη
χρόνιος ἴδων μέλαθρα, καὶ Βαμοὺς θεῶν,
γυμνάσιά θ’, οἵσιν ἐνετράφην, Δίρκης θ’ ὕδωρ,380
ἄν οὐ δικαίως ἀπελαθεῖς, ξένην πόλιν
νοίσα, δι’ ὅσσων νᾶμ’ ἔχων δακρυρρόοον.
ἀλλ’, ἐκ γὰρ ἄλγους ἄλγος αὖ, σὲ δέρκομαι

ἐπεσιν μὲν στέργε, νόσον δὲ ἔχε καὶ φρέ-
νας ἄλλη. Eur. Andr. 451. οὐ λέγοντες
ἄλλα μὲν Γλώσση, φρονοῦντες δὲ ἄλλ’,
ἐφευρίσκεσθ’ αἱ; The formula λόγοισι
χαίρειν Eurip. has elsewhere expressed
by γλώσση χαρίζεσθαι, Orest. 1528.
δειλίᾳ γλώσση χαρίζει, τάνδον οὐχ οὔτω
φρονῶν.” Valck. Compare v. 1433.
below: τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων,
ἔκεισε δέ.

372. τάρβος Grot. K. [cf. 291.] οὐ-
τῷ τάρβους for εἰς τοῦτο τάρβους seems
to me an extraordinary expression. In
Heracl. 214. γένους μὲν ἡκεῖς ὅδε τοῖσ-
δε, Δημοφῶν, ἡκεῖς is for προσήκεις. I
should prefer οὐτῷ δὲ τάρβους. Porson.
“I consider no change necessary.
Electr. 746. πῶς ἀγῶνος ἡκομεν;”
Schæfer. Schol. τάρβος μὲν, ἡ ἐν ψυχῇ
δειλία, ἡτις τὴν καρδίαν πατάξασα, καὶ
αὐτὴν τὴν βοήν τείρει καὶ δαμάζει, καὶ
ἀφόνους ἡμᾶς καθίστησι. Φόβος δὲ, ἡ
πρὸς φυγὴν κινοῦσα δρμῆ τῆς ψυχῆς, ἀπὸ
τοῦ φέβω, τοῦ φεύγω, γενομένη.

376. εἰσῆγαγε commonly: εἰσῆγα-
γεν K. εἰσῆγαγε Flor. which Valck.
properly approves. Porson. Cf. Hec.
293. The same use of the pronoun
possessive for the gen. of the personal
pron. is frequent in Latin: Cic. Catil.
I. *nostra, qui remansissemus, cæde*
contentum te esse dicebas.

379. ἐνετράφην D. J. Cant. ἐτρά-
φην K. Scal. But ἐνετράφην Plut. ii.
p. 626. F. Porson.

381. δι’ δσσων δμμ’ Ald. MSS. gene-
rally, with Eustathius on Il. Γ. p. 432,
12=328, 21. who cites ἔχω. But
Musgr. has νᾶμ’ for δμμ’, comparing
very apposite passages from Herc. Fur.
98. ἀλλ’ ἡσύχαζε καὶ δακρυρρόοος τέκνων
Πηγὰς ἀφαίρει: 626. καὶ νάματ’ δσσων
μηκέτ’ ἔξαντε. Sophocles has said
πηγὰς δακρύων Antig. 803. παγὰ δα-
κρύων Trach. 852. ib. 919. καὶ δακρύων
ρήξασα θερμὰ νάματα. Eur. Herc. Fur.
418. δακρύων ὡς οὐ δύναμαι κατέχειν
Γραίας δσσων ἔτι πηγάς. Alcest. 1088.
(ἐκ δ’ δμμάτων Πηγαὶ κατερράγασιν.)”
Porson. Aesch. Prom. 406. δακρυσίσ-
τακτον ἀπ’ δσσων δαδιων ‘Ρέος παρειάν
νοτίοις ἔτεχε παγαῖς. Δι’ δσσων.
Musgr. remarks, may be rendered in
my eyes, as Soph. Antig. 639. οὐτῷ γάρ,
δὲ παῖ, χρή διὰ στέρνων ἔχειν. Eur.
Bacch. 732. ἐπεσθε θύρσοις διὰ χερῶν
ἀπλισμέναι.

382. On this parenthetical use of
γάρ after ἀλλὰ see note on Med. 1063.
“Eur. Alc. 1058. ἀλλ’ ἄλγος ἄλγει
τοῦτ’ οὐ ήν προσκείμενον: Tro. 591.
ἐπὶ δὲ ἄλγεσιν ἄλγεα κεῖται: 701. ἀλλ’
ἐκ λόγου γάρ ἄλλος ἐκβαίνει λόγος.
Hom. Il. T. 290. οὐ μοι δέχεται κακὸν
ἐκ κακοῦ ἀεί. Eur. Iph. T. 191. μόχθος
δὲ ἐκ μόχθου δίσσει: 865. ἄλλα δὲ
ἄλλων κυρεῖ: Hec. 684. ἔτερα δὲ ἀφ’
ἔτερων κακὰ κακῶν κυρεῖ: Or. 968.
ἔτερα δὲ ἔτεροις (ἔτερος P.) ἀμείβεται
Πήματ’ ἐν χρόνῳ μακρῷ: Hipp. 866.

- κάρα ξυρηκὲς καὶ πέπλους μελαγχίμους
ἔχουσαν· οἵμοι τῶν ἐμῶν ἔγὼ κακῶν.
ώς δεινὸν ἔχθρα, μῆτερ, οἰκείων φίλων,
καὶ δυσλύτους ἔχουσα τὰς διαλλαγάς.
τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾶ,
σκότου δεδορκώς; τί δὲ κασίγνηται δύο;
ἢ που στένουσι τλήμονας Φυγὰς ἐμάς;
Io. κακῶς θεῶν τις Οἰδίπου φθείρει γένος.
οὕτω γὰρ ἥρξατ', ὄνομα μὲν τεκεῖν ἐμὲ,
κακῶς τε γῆμαι πατέρα σὸν, Φῦναί τε σέ.
ἀτὰρ τί ταῦτα; δεῖ Φέρειν τὰ τῶν θεῶν.
ὅπως δ' ἔρωμαι, μή τι σὴν δάκω Φρένα,

τόδ' αὖ νεοχιδὸν ἐκδοχαῖς Ἐπιφέρει θεὸς κακόν." Valck.

383. Cf. 333. Alc. 437. Πᾶσιν δὲ Θεσσαλοῖσιν, ὃν ἔγὼ κρατῶ, Πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω, Κουρῷ ξυρηκεῖ, καὶ μελαμπέπλῳ στολῇ.

"μελάγχιμος, clothed in black. Χίμα was perhaps allied to χιτῶν, and formed from κέχιμαι, as χιτῶν from κέχιται, perf. of some verb χίω. The termination of χιμος in δύσχιμος seems to have a different meaning. And Eustathius is of opinion that χιμος is a mere termination in μελάγχιμος. But even terminations are not formed without a reason." Valpy's Fundamental Words of the Greek Language.

384. The repetition of the pronoun is very tame. I suspect that the error originated from a difference in the reading, οἱ ἔγὼ and οἴμοι. Both having been admitted into the text, as frequently happens, the true reading became displaced. I read therefore, οἴμοι τῶν ἐμῶν τλήμων κακῶν. Besides τλήμων might have been lost from the similarity of the letters τερῶν. Hel. 1243. ἀθαπτού· οἱ 'γὼ τῶν ἐμῶν τλήμων κακῶν. Or if any should prefer οἱ 'γὼ, from this passage in the Helena, I should not object. Porson. As an instance of a redundancy of prepositions in some measure vindicating the read-

ing of the present passage, Erfurdt cites Soph. Trach. 971. φ μοι ἔγὼ σοῦ, πάτερ, φ μοι ἔγὼ Μέλεος, τί πάθω;

386. δυσλύτους, difficult of adjustment, incorrectly δυσλυτοὺς in Scholefield's and former edd. Eur. Med. 520. δεινή τις δργὴ καὶ δυσίατος πέλει"Οταν φίλοι φίλοισι συμβάλωσ' ἔριν.

388. σκ. δεδορκώς: Milton's expression, darkness visible, will occur to the reader: let him compare also Soph. OEd. T. 419. βλέποντα νῦν μὲν δρθ', ἔπειτα δὲ σκότον: 1273. ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει Ὁψολαθ'. Eur. Bacch. 510. ὡς ἀν σκότιον εἰσορᾷ κνέφας.

389. τλήμονες Ald. MSS. Markland conjectures τλήμονος; but Brunck better τλήμονας, quoting Hippol. 1191. (where the membr. have τλήμονος) Phœn. 1724. Bacch. 1350. Add Electr. 233. ποῦ γῆς δ τλήμων, τλήμονας φυγὰς ἔχων; Porson.

393. τὰ τῶν θεῶν, the dispensations of the Gods: Sophocles has expressed this more fully, Phil. 1316. ἀνθρώποισι τὰς μὲν ἐκ θεῶν. Τύχας δοθείσας έστ' ἀναγκαῖον φέρειν. Cf. 414.

394. μὴ τὴν σὴν Cant. μῆτε σὴν Leid. pr. μὴ τῇ Eust. Il. E. p. 575, 7 = 437, 2. Porson. Schol. τοῦτα οὐτως συντακτέου, δέδοικα δπως ἔρωμαι. ἔκεινα δ χρῆσω, μὴ δάκω καὶ λυπήσω τὴν σὴν

- δέδοιχ', ἂν χρήζω διὰ πόθου δ' ἐλήλυθα. 395
- Πο. ἀλλ' ἔξερώτα, μηδὲν ἐνδεῖς λίπης·
ἄν γάρ σὺ Βούλει, ταῦτ' ἐμοὶ, μῆτερ, φίλα.
- Ιο. καὶ δή σ' ἐρωτῶ πρῶτον, ἢν χρήζω τυχεῖν.
τί τὸ στέρεσθαι πατρίδος, ἢ κακὸν μέγα;
- Πο. μέγιστον ἔργῳ δ' ἐστὶ μεῖζον ἢ λόγῳ. 400
- Ιο. τίς ὁ τρόπος αὐτοῦ; τί Φυγάσιν τὸ δυσχερές;
- Πο. ἐν μὲν μέγιστον, οὐκ ἔχειν παρρησίαν.
- Ιο. δούλου τόδ' εἶπας, μὴ λέγειν ὅτις Φρονεῖ.
- Πο. τὰς τῶν κρατούντων ἀμαθίας Φέρειν χρεών.
- Ιο. καὶ τοῦτο λυπρὸν, ξυνασοφεῖν τοῖς μὴ σοφοῖς. 405

φρένα: δέδοικα δπως ἔρωμαι, vereor ut possim rogare, I fear to ask. Cf. Orest. 537. ἔγώ τοι πρὸς σὲ δειμαίνω λέγειν, "Οπου σε μέλλω σήν τε λυπήσειν φρένα.

395. ἐλήλυθα Ald. Grot. and, I believe, all MSS. From that of Hervagius ἐλήλυθα has been introduced into some edd. Porson. On periphrases, with the prep. διὰ, see Hec. 667.

398. καὶ signifies readiness, and δή is hortatory: Hoogeve. Part. p. 90. ed. Seager.

401. Valck. had intended to edit τίς δ' δ from Stobæus xxxvii. p. 226, 50. had the printers been accommodating. But since all the MSS., Aldus, Plutarch de Exil. p. 605. E. and the first ed. of Stobæus omit δ', I have omitted it. Again MSS. hesitate between δυστυχὲς and δυσχερές. The latter is better; in which Plutarch, Teles and Stobæus agree. Porson.

402. Edd. and MSS. have ἔχει. Plutarch, Stobæus l. c., Teles in Stobæus xxxviii. p. 236, 17. Valck., Brunck., and others have approved of the emendation of Arnald, ἔχειν. This also the Ms. L. has, from a correction indeed, but of the same hand, and the same time. Porson. Cf. Eur. Ion. 686. Καὶ τοῖς λόγοισιν ἀστὸς ἢ, τό γε στόμα Δούλου πέπαται, κούκ ἔχει παρρησίαν.

403. δούλου τόδ' εἶπας, elliptically for τόδε δ εἶπας ἐστι δούλου, as Med.

703. τόδ' ἄλλο καιδὸν αὖ λέγεις κακόν.

404. τὴν τῶν κρατούντων ἀμαθίαν Plut. τὰς τῶν πολιτῶν ἀμαθίας the Schol. notices as a various reading. Porson. Valck. attributes the substitution of πολιτῶν for κρατούντων to an actor, who had met with an unfavourable reception from his audience. Comp. Hec. 404. τοῖς κρατοῦσι μὴ μάχου. Soph. El. 342. τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα: 398. τοῖς κρατοῦσι δ' εἰκαθεῖν. " Cic. Epist. Att. ii. 25. Sed nos tenemus præceptum illud; τὰς τῶν κρατούντων." Barnes.

405. This compound not seeming consistent with analogy, Valck. wished to correct ξυμψοφεῖν, Pierson ξυνροσεῖν. For my part I should prefer συνροσεῖν, could I venture to make any alteration. But I am not certain whether Eurip. may not have violated rules for the sake of a stronger antithesis. Porson. Valck. thus states the grounds of his objection: that from dissyllable substantives, πόρος, νόμος, λόγος, θυμὸς, τόνος, κόσμος, are formed adj. and verbs, as ἀπόρος, ἀπόρευτος, ἀνομεῖν, ἀθυμεῖν, ἀλογεῖν, ἀτονεῖν, ἀκοσμεῖν: but that from dissyllable adj. σοφὸς, κακὸς, κομψός, φίλος &c. are formed only adj. ἀσοφός, ἀκακός, ἀκομψός, ἀφίλος &c. and not such verbs as ἀσοφεῖν, ἀκακεῖν, ἀφίλεῖν &c.

- Πο. ἀλλ' εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον.
 Ιο. οἱ δὲ ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.
 Πο. καλοῖς βλέπουσί γ' ὄμμασιν, μέλλουσι δέ.
 Ιο. οὐδὲ ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς;
 Πο. ἔχουσιν Ἀφροδίτην τιν' ἡδεῖαν κακῶν. 410
 Ιο. πόθεν δὲ ἐβόσκου, πρὶν γάμοις εὑρεῖν βίον;
 Πο. ποτὲ μὲν ἐπ' ἥμαρ εἶχον, εἴτ' οὐκ εἶχον ᾧν.

406. δικου τὸ κέρδος Lucian. i. p.
 710. Plut. Demetr. p. 895. A. which
 is equally good with the received reading. Porson.

407. Aesch. Ag. 1658. οὐδὲ ἐγὼ
 φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.
 Soph. Ant. 1262. ἐλπίσιν δὲ βόσκομαι.
 Eur. Bacch. 573. ἐλπίσιν δὲ βόσκετο.

409. διεσάφησ' οὔσας for εἶναι: the
 same constr. as with the verb δείκνυμι:
 Eur. Med. 548. δείξω πρῶτα μὲν σοφὸς
 γεγόντας: δηλῶ, ἀποφαίνω and all verbs
 of the same signif. are followed by participle.

410. θεὸν Ald. but most MSS. κακῶν.
 Musgr. conjectures νόσον, which is not
 far removed, if N be put only once:
 ΗΔΕΙΑΝΘΕΟΝ. Porson. Campbell:
 'Auspicious Hope! in thy sweet gar-
 den grow Wreaths for each toil, a
 charm for every woe!'

411. Monk on Soph. El. 1058.
 "Εὑρεῖν here signifies to obtain, in
 which sense the middle εὑρέσθαι is far
 more frequent. Dawes in his Miscell.
 Crit. p. 225. says, 'Quod Latini di-
 cunt nancisci, consequi, id apud Græ-
 cos denotat verbum non jam activum
 εὑρεῖν, sed medium εὑρέσθαι.' He was
 mistaken however in this exclusive
 canon (which was suggested by Am-
 monius p. 61.) as is shown by this
 passage, (ἀφ' ἣν τὸ δνασιν εὑρωσιν,) and
 by two others quoted in Schæfer's notes:
 1305. μέγ' εὑρεῖν κέρδος: Trach. 284.
 'Εξ ὀλβίων ἀδηλον εὑροῦσαι βίον. Eur.
 Bacch. 970. διστ' οὐρανῷ στηρίζον εὑ-
 ρήσεις κλέος.'

412. Brunck has edited αὐ from the
 conjecture of Reiske and Valck. But
 the meaning is: aliquando victimum ha-
 bere solebam, aliquando non habere.

For Brunck's observation on Soph.
 Phil. 290. that αὐ rarely possesses
 that force in a negative proposition is
 disproved by that very passage: ταῦτ'
 δν ἔξερκων τάλας Ἐμηχανώμην. εἴτα
 πῦρ δν οὐ παρῆν. He has committed a si-
 milar error in Hec. 736. but the reverse
 in Aristoph. Nub. 394. ἀλλ' ὁ κεραυνὸς
 πόθεν αὐ φέρεται; where, although
 three of the earliest edd. and most of
 the MSS. have αὐ, he has himself
 edited αὐ on the authority of one only.
 But to return to our verse. I will
 bring forward two passages from the
 Birds of Aristophanes, which have
 been slightly corrupted from igno-
 rance of this construction: 505. χώ-
 πόθεν δὲ κόκκινοι εἴποι κόκκινοι, τότε γ' οἱ
 Φοίνικες ἀπαντεῖς Τοὺς πυροὺς δν καὶ τὰς
 κριθὰς ἐν τοῖς πεδίοις ἔθεριζον. Thus
 Kuster for τόθεν οἱ Φ. But in the Ms.
 of Brunck, τοτ' αὐ οἱ Φ. i.e. τότε δν
 οἱ Φ.: 520. ὅμην τὸ οὐδεὶς τότε δνθρώ-
 πων θεὸν, ἀλλ' δρυιθας ἀπαντεῖς. Λάμ-
 πων δημητρὸς ἔτι καὶ νυνὶ τὸν χῆν, δταν
 ἔξαπατῷ τι. Brunck by transposing
 the words has formed a wretched ana-
 peptic, δνθρώπων τότε, when the read-
 ing was so obvious τότε δν δνθρώπων.
 In the Peace 626. the reading was,
 Οὐδὲν αἰτίων ἀνδρῶν γε τὰς κράδας
 κατήσθιον, but Invernizius from the
 Ravenna Ms. has given, Οὐδὲν αἰτίων
 δν ἀνδρῶν. Porson. "The adv. αὐ,
 with the indicative, particularly of the
 imperfect, often expresses the repe-
 tition of an action, the *habitude*. Herod.
 iii. 51. δ δὲ, δκως ἀπελαυνόμενος
 ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' δν
 καὶ ἀπὸ ταῦτης.—ἀπελαυνόμενος δὲ
 ήτε ἐπ' ἑτέρην τῶν ἔταιρων. Comp. i.
 42. iii. 119. vii. 211. Plat. Apol. S.

- Ιο. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὀφέλουν ;
 Πο. εὖ πρᾶσσε· τὰ φίλων δ' οὐδὲν, ἦν τις δυστυχῆ.
 Ιο. οὐδὲ ήγενέναι σ' ἥρεν εἰς ὕψος μέγα ; 415
 Πο. κακὸν τὸ μὴ "χειν" τὸ γένος οὐκ ἐβοσκέ με.
 Ιο. ἡ πατρὶς, ὡς ἔοικε, φίλτατον βροτοῖς.
 Πο. οὐδὲ ὄνομάσαι δύναις ἀν, ὡς ἐστὶν φίλον.
 Ιο. πᾶς δὲ ἥλθες "Αργος; τίν' ἐπίνοιαν ἔσχεθες;
 Πο. ἔχεησ' 'Αδράστῳ Λοξίας χρησμόν τινα. 420
 Ιο. ποῖόν τι τοῦτ' ἐλεξάς; οὐκ ἔχω μαθεῖν.
 Πο. κάπρῳ λέοντί θ' ἀρμόσαι παίδων γάμους.
 Ιο. καὶ σοὶ τί θηρῶν ὄνόματος μετήν, τέκνου;
 Πο. οὐκ οἶδ'. ὁ δαιμων μ' ἐκάλεσεν πρὸς τὴν τύχην.

p. 51. διηρέων δν αὐτοὺς, τί λέγοιεν.

Xen. Mem. iv. 6, 13. εἰ δέ τις αὐτῷ περὶ του ἀντιλέγοι—ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν δν πάντα τὸν λόγον.” Matth. Gr. Gr. § 598.

414. εὖ πρᾶσσε Valck. interprets by μῆδαμῶς, and compares with ζηλῶ σ' Med. 60. εὐτυχοῖς, δναιο. But, as Brunck has observed, the particle δ' is in the way, and therefore Valck. wished it removed; but all edd. and MSS. retain it; also Plut. p. 606. E. Sextus Empiricus adv. Math. i. 279. an anonymous writer among the Rhetoricians of Aldus ii. p. 371, 24. The sense is the same, as in the well-known verse, (Ovid. Trist. i. 8, 5.) ‘Donec eris felix, multos numerabis amicos.’ Porson. “The neuter of the article is often put absolutely with the gen. of a subst., and in that case signifies: 1. Every thing to which the subst., which is put in the gen., refers, all that concerns it, that arises from it, that belongs to it.” Eur. Ph. 414. IO. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὀφέλουν; ΠΟΛ. εὖ πρᾶσσε. (*to expect assistance from them, one must be fortunate:*) τὰ φίλων δ' οὐδὲν, ἦν τις δυστυχῆ, *the assistance of friends is nothing: 893. τὰ τῶν θεῶν, the visitation of the gods. Suppl. 78. τὰ τῶν φθιτῶν, honores mortuorum.*” Matth.

Gr. Gr. § 284.

416. μὴ έχει less accurately Ald. τὸ γένος δ' Plut. and some MSS. but not Galen in Protr. Porson. Cf. Ion. 271. τὸ δὲ γένος μ' οὐκ ὀφελεῖ.

418. δύναιμ' δν, which, however barbarous, MSS. and Stobæus retain, Markland properly corrects. Dawes M. Cr. p. 251. has removed a similar error from Æsch. Prom. 757. Porson.

419. έσχε Aldus, with not a few MSS. But έσχεθες in five, according to Burton.; and thus Grot. C. K. L. Leid. sec. Porson. See Monk Hipp. 1284.

421. All edd. punctuate thus: ποῖον; τί τοῦτ', that ποῖον may be referred to χρησμόν. But I have preferred the other method. Porson. On έχω for δύναιμαι, see Med. 492.

422. παίδων L. which might be preferable, were it not possible that one MS. might be accidentally corrupted into the semblance of a true reading. Porson.

423. King has edited θηρὸς from K. and thus C. Leid. But, not to notice the δμοιωτέλεντον, the other reading is in itself better. For since Jocasta could not know which of the animals Adrastus considered Polynices to resemble, she uses the plur. number with propriety, as below she is said to

- Io. σοφὸς γὰρ ὁ θεός· τίνι τρόπῳ δὲ ἔσχες λέχος; 425
 Πο. νὺξ ἦν· Ἀδράστου δὲ ἥλθον εἰς παραστάδας.
 Io. κοίτας ματεύων, ἡ Φυγὰς πλάναμενος;
 Πο. ἦν ταῦτα, κατά τινα γένη ἥλθεν ἄλλος αὖ Φυγάς.
 Io. τίς οὗτος; ὡς ἄρετος ἄθλιος κάκεῖνος ἦν.
 Πο. Τυδεὺς, ὃν Οἰνέως Φασὶν ἐκφῦναι πατρός. 430
 Io. τί θηροῖν ύμᾶς δῆτ' "Ἀδράστος εἴκασε;
 Πο. στρωμνῆς ἐς ἀλκὴν οὕνεκ' ἥλθομεν πέρι.

snatch the sword ἐκ νεκρῶν and νεκρῶν πάρα 1470. 1593. Again 425. ξχεις C. Porson.

425. “Eurip. seems to have employed the expression τίνι τρόπῳ only in the later plays. In the Hippolytus 909. τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται; 1008. δεῖ δή σε δεῖξαι τῷ τρόπῳ διεφθάρη: 1171. πῶς καλ διώλετ’ εἰπέ τῷ τρόπῳ δίκης Ἐπαυσεν αὐτὸν δόπτρον αἰσχύναντά με; In the Medea, Alcestis and Heraclidæ, which three tragedies are among the oldest, I find neither τίνι τρόπῳ nor τῷ τρόπῳ. Æschylus and Sophocles seem to have had no certain rule on this point. In the former, Pers. 771. 795. τίνι τρόπῳ occurs, and in the latter, OEd. T. 10.” Elmsl. Bacch. 425.

426. παραστάδας. Eur. Andr. 1118. Iph. T. 1160. “Pertinent nempe παραστάδες ad portam s. ostium, et a poëtis saepe pro ipsa janua ponuntur. Antas Latine dici, et esse columnas s. pilas quadratas ad latera ostiorum positas docet Salmasius Exerc. p. 1216.” Schneider Epimetr. ad Xen. Mem. iii. 8, 9. Statius, alluding to the same circumstance, says of Polynices, Theb. i. 388. ignotæ ac clinis postibus aulæ.

427. ἦ, a bad conjecture of Canter’s, is supported by the Ms. L. Aldus and most MSS. have μαστεύων, as also in other places; but ματεύων is in the better Leyden Ms., according to Valck., in L. and a Ms. collated by Holstein in Markl. Suppl. 984. Cf. Hec. 773 (=767.) Porson. ἦ, sc. δῆρ, in the same way as.

428. ἦν ταῦτα, a formula expressing affirmation. Thus in Hec. 764. to the question of Agamemnon, φέτα τλῆμον, ἦπου χρυσὸν ἥρδοσθη λαβεῖν; Hecuba answers, τοιαῦτ’, ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν: also Electr. 645. ΟΡ. ὑποκτος οὐσα γιγνώσκει πόλει. ΠΡ. τοιαῦτα μισεῖται γάρ ἀνδριος γυνή.

κάτα δὲ is edited by Valck. and Brunck, as most of the MSS. certainly have. But J. and Aldus have κάτα γ̄. Porson.

431. θῆροι δὲ Ald. but the membr. omit δὲ: εἴκασε Ald. ἔκασεν L. ἔκασε Brunck. Porson. “In interrogations δῆτα, like δή, expresses eagerness for information: tandem; I pray; tell me; τίνα δῆτ’ ἀν λέγοις; Aristoph. Vesp. 1171. So v. 191. Eur. Or. 1473. This use results from its hortatory one; for ποῖ δῆτα φεύγω; Eur. Ph. 991. is equivalent to εἰπὲ δή, or δῆτα, ποῖ φεύξω; So v. 997. and in Heracl. 127.” Hoogeve. p. 49. ed. Seager.

432. “Statius relates this adventure with his usual spirit. Polynices, wandering in a dark and tempestuous night, at length beheld the lights gleaming from Larissa, the citadel of Argos; he hastens thither, and entering the vestibule of the palace, throws himself on the floor to repose his limbs, stiff with the rain and wind. It happened that Tydeus (then an exile from Calydon for the unhappy murder of his brother) was driven by the same storm to the same place for shelter: a quarrel immediately ensued between the two princes; they fought; till

- Ιο. ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα ;
 Πο. κάδωκεν ἡμῖν δύο δυοῖν νεάνιδας.
 Ιο. ἀρ' εὔτυχεῖς οὖν τοῖς γάμοις, ἢ δυστυχεῖς ; 435
 Πο. οὐ μεμπτὸς ἡμῖν ὁ γάμος εἰς τόδ' ἡμέρας.
 Ιο. πῶς δ' ἐξέπεισας δεῦρό σοι σπέσθαι στρατόν ;
 Πο. δισσοῖς "Αδραστος ἀμοσεν γαμβροῖς τόδε,
 ἄμφω κατάξειν εἰς πάτραν, πρόσθεν δ' ἐμέ.
 πολλοὶ δὲ Δαναῶν καὶ Μυκηναίων ἄκροι 440
 πάρεισι, λυπρὰν χάριν, ἀναγκαίαν δὲ ἐμοὶ^ς
 διδόντες· ἐπὶ γὰρ τὴν ἐμὴν στρατεύομαι
 πόλιν· θεοὺς δὲ ἐπάρμοσ', ὡς ἀκουσίως
 τοῖς φιλτάτοις τοκεῦσιν ἥράμην δόρυ.
 ἀλλ' εἰς σὲ τείνει τῶνδε διάλυσις κακῶν, 445
 μῆτερ, διαλλάξασαν ὄμογενεῖς φίλους,
 παῦσαι πόνων με, καὶ σὲ, καὶ πᾶσαν πόλιν.
 πάλαι μὲν οὖν ὑμηθὲν, ἀλλ' ὅμως ἐρῶ".

Adrastus, disturbed by their clamors, came forth with many torches, and put an end to the fray: he hospitably received them into his house, where observing that Polynices wore on his shoulders a lion's hide, as Tydeus was covered with the skin of the Calydonian boar, he concluded that the oracle was accomplished in their arrival: Cui Phœbus generos ævo ducente canebat Setigerumque suem, et fulvum adventare leonem." Potter.

434. Schæfer conjectures κάδωκέ γ' ἡμῖν: γε has often the sense of *etiam*: see Hec. 600.

436. εἰς τόδ' ἡμέρας, for εἰς ταῦτην τὴν ἡμέραν: cf. 1101. Alc. 9. καὶ τόνδ' ξσωξον οἶκον εἰς τόδ' ἡμέρας.

437. δεῦρος σοι ἐσπέσθαι Ald. δεῦρος ἐπεσθαί σοι some MSS. Porson.

438. After this, Aldus, most edd. and all MSS. add a verse: Τυδεῖ τε κάμοι, σύγγαμβρος γάρ ἔστ' ἐμός. A greater part of the MSS. have σύγγαμος, which suits the metre better, but the sense not so well: σύγγαμβρος,

with the second short, is defended by Musgr., whose arguments may be examined on Med. 284. But Jortin rightly considers this verse as spurious and not to the purpose. Porson.

443. ἐπάρμοσα for ἐπόμνυμ: on this use of the aor. see Med. 274.

444. From a various reading of the Schol. Valck. prefers γ' ἐκοῦσιν. Porson. The form ἥράμην Brunck on Soph. Antig. 907. hastily condemns as not used by Attic writers.

446. διαλλ. δμ. φίλους, having reconciled relations (so as to make them) friends: see Med. 860. τέγξαι χέρα φοινίαν: Heracl. 575. δίδασκε σοφοὺς, i. e. διστε σοφοὺς εἶναι. See Brasse Ed. T. 166.

447. Elmsley Ed. T. 376. proposes πάνται πόνων σὲ κάμε, which is more emphatic; thus Æsch. S. c. Th. 240. αὐτῇ σὺ δουλοῖς κάμε, καὶ σὲ, καὶ πόλιν. Soph. Ed. T. 64. ἡ δὲ ἐμὴ ψυχὴ πόλιν τε κάμε καὶ σὸ δμοῦ στένει.

448. ὑμηθὲν, a trite, proverbial sentiment: Soph. Aj. 292. δὲ εἴπει πρό-

- τὰ χρήματ' ἀνθρώποισι τιμιάτατα,
δύναμίν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. 450
 ἀγὼ μεθήκω, δεῦρο μυρίαν ἄγων
λόγχην· πένης γὰρ οὐδὲν εὔγενὴς ἀνήρ.
Xo. καὶ μὴν Ἐτεοκλῆς εἰς διαλλαγὰς ὅδε
χωρεῖ· σὸν ἔργον, μῆτερ Ἰοκάστη, λέγειν
τοιούσδε μύθους, οἵς διαλλάξεις τέκνα. 455
Etr. μῆτερ, πάρειμι· τὴν χάριν δὲ σοὶ διδοὺς,
ἥλθον· τί χρὴ δρᾶν; ἀρχέτω δέ τις λόγου.
 ἡς ἀμφὶ τείχη καὶ ξυνωρίδας λόχων
τάσσων ἐπέσχον πόλιν, ὅπως κλύοιμί σου
κοινὰς Βραβείας, αἷς ὑπόσπουδον μολεῖν
τόνδ' εἰσεδέξω τειχέων, πείσασά με. 460

με βαῖ, δεὶ δὲ δικαιούμενα· Γέναι, γυναικὶ¹
κόσμον ἡ στυγὴ φέρει.

449. The repetition of ἀνθρώποισι and ἀνθρώποις in two lines immediately succeeding is to our ears inelegant, but not unusual in the tragedians: see below 465. 466. Hec. 362. 600. Elmsl. CEd. C. 280.

450. Valck. compares Thengnis 718. ὡς πλοῦτος πλείστην πᾶσιν ἔχει δύναμιν. Cf. Hor. Sat. ii. 3, 94. omnis enim res, Virtus, fama, decus, divina humanaque, pulcris Divitiis parent.

451. μεθήκω—ἄγω menibr.: whence Brunck, μεθήκων—ἄγω. Porson. ἀγὼ μεθήκω, for μεθ ἀ ἤκω, Schol. ζητήσων ἦκω: thus Hec. 507. ἤκω μεταστείχων σε: 510. μετῆλθες ἥμᾶς. Οὐ λόγχην for λογχοφόρους see v. 76.

453. Οὐ καὶ μὴν, and δέ for ἀδέ or δεῦρο on the entrance of a new character, see Hec. 216. 53. Cf. 1328. infra.

454. ἤκει J. for χωρεῖ, and the Cambr. Ms. as a various reading. Porson. Σδὺ ἔργον, it is your part: Aesch. Prom. 656. Σδὺ ἔργον, Ιοῖ, ταῖσδε ὑπουργῆσαι χάριν. Soph. Phil. 15. ἀλλ' ἔργον ἤδη σδὺ, τὸ λοίφ' ὑπηρετεῖν.

457. δὴ for δὲ Brunck from the membrane. The received reading in my opinion is far better. Porson.

Eurip. Phœn.

459. τάσσων ἐπέσχον is the same as τάσσων ἐπαυδμῆν; thus Ion or some other writer in Stobæus xx. p. 103. ἐπέσχες δρυγίζόμενος. Porson. Thuc. i. 112. Καὶ Ἐλληνικοῦ μὲν πόλεμου ἐσχον οἱ Ἀθηναῖοι. Soph. CEd. T. 781. κἀγὼ βαρυθεὶς, τὴν μὲν οδσαν ἥμέραν Μόλις κατέσχον. Verbs signifying to desist, or to make to desist, are generally construed with a participle: see Matth. Gr. Gr. § 549, 8. The order is this: ὡς ἐπέσχον τάσσων πόλιν ἀμφὶ τ. καὶ ξ. λ.: since I have stopped arranging the city (i. e. ceased from my arrangements for the defence of the city) with respect to the ramparts and the files of the troops. Ξυνωρίδας, Schol. συστήματα, τάξεις, from σύν and στέψω, or εἴρω, to connect together, arrange side by side.

461. εἰσεδέξω τ. “Verbs compounded with prepositions governing a dat. or accus., sometimes take the gen. Soph. Aj. 1292. τειχέων ἐγκεκλεισμένους. Aristoph. Lys. 272. οὐ γὰρ, μὰ τὴν Δήμητρ', ἐμοῦ ξῶντος ἐγχανοῦνται. Soph. CEd. T. 825. ἐμβατεύειν πατρίδος: (cf. CEd. C. 400. 924.) Phil. 648. τί τοῦθ', δ μὴ νεώς γε τῆς ἐμῆς ἔνι; (ἔνεστι.) Plato Leg. v. p. 222. υδσημα πόλεως ἐμπεφυκός. Soph. CEd. T. 808. καὶ μ' δ πρέσβυτος

D

Io. ἐπίσχες· οὗτοι τὸ ταχὺ τὴν δίκην ἔχει·
 βραδεῖς δὲ μῦθοι πλεῖστον ἀνύτουσιν σοφόν.
 σχάσον δὲ δεινὸν ὄμρα καὶ θυμοῦ πνοάς·
 οὐ γὰρ τὸ λαιμότμητον εἰσορᾶς κάρα
 Γοργοῦς, ἀδελφὸν δ' εἰσορᾶς ἥχοντα σόν.
 σύ τ' αὖ πρόσωπον πρὸς κασίγνητον στρέφε,465

ὡς δρᾶ "Οχου παραστείχοντα." Matth.
 Gr. Gr. § 377. obs. 2. In these com-
 pounds *eis* and *en* stand for *eisō* and
ēndou.

462. οὗτι Ald. οὗτοι most MSS. See
 below 565. Porson. See also Hec.
 228.

463. I have replaced the Attic form
ἀνύτουσιν, which, although often re-
 tained, is frequently effaced. It is ex-
 tant in Soph. Antig. 231. 805. Trach.
 319. Eur. Bacch. 1100. ἔξανύτω
 Hipp. 405. Bacch. 1105. Ion 1085.
 Sometimes MSS. are at variance, as in
 Aristoph. Plut. 607. where some MSS.
 give ἀνύειν, others with the two earliest
 edd. ἀνύτειν. In the edd. indeed of
 Euripides, ἔξανύέτω is found in Iph.
 T. 1472. and ἔξανύέτε Herc. F. 626.
 by retaining which you violate the
 metre, by adding *tt*, the language
 itself. Musgr. excellently corrects
ἔξανύέτω, *ἔξανύέτε*. In Suidas, whom
 Markl. quotes, the Ms. of Christ's
 Coll. Oxf. rightly affords ἀνύτειν; the
 Etymologus p. 821, 18. ἀνύτειν, and
 p. 270, 3. διαρύτειν in the Leyden
 Ms. according to Koen on Gregor.
 p. 28. For the verb ἀρύτω has the
 same analogy. In a trochaic line of
 Cratinus in Suid. v. ἀναρύτειν (*ἀναρ-*
ρύτειν) Toup from the law of the metre
 has corrected ἀναρύτουσ'. Brunck has
 restored ἀρύτεσθε from Suidas to Aris-
 top. Nub. 271. The same form oc-
 curs in Pherecrates, Athen. vi. p. 269.
 D. The passage of Plato quoted by
 Suidas is extant in the first book of the
 Laws T. ii. p. 200, 9. Ald. 515, 20.
 Bas. 569. G. 10. Læmar. 776. F. 3.
 Francf. I remark by the way, that
 the ed. Med. and the MSS. at Leyden
 and in Christ's College read, θεύτε δεῖ

καὶ δπόσα καὶ δπόθεν; in Suidas there-
 fore we must replace δπόσον, in Plato
ἀρυτόμενος. Photius Lex. Ms. "Ηρυγε-
 ηρεύζατο. ήντλει. The Grammarians,
 deceived by the similar form of the
 letters, has confounded different words,
 ΗΡΤΓΕΝ. ΗΡΤΤΕΝ. Moreover I have
 edited ἀνύτουσιν with the aspirate, in
 compliance with Mœris, Herodian and
 others. Hesychius restored by Alberti,
 Καθανύσαι. συντελέσαι: and thus the
 Ms. collated by Schow to the great
 benefit of learning. Porson. Monk ac-
 cordingly corrects καθήνυσαι in Soph.
 El. 1451. Valck. compares the words
 which Statius Theb. x. 697. assigns
 to the same character, Jocasta: 'ne
 fræna animo permitte calenti: Da spa-
 tium, tenuemque moram: male cuncta
 ministrat Impetus.'

466. *Γοργόνος* commonly. Valck.
Γοργοῦς, which he compares with simi-
 lar forms. [See Med. 1159.] In an
 elegant fragment of the Andromeda,
 which has been preserved by Maximus
 upon Dionysius the Areopagite, παρ-
 θένου τ' εἴκόνα τινὰ 'Ἐξ αὐτομόρφων
 λαίνων τειχισμάτων Σοφῆς ἄγαλμα χει-
 ρὸς, Musgr. correctly reads εἴκων, but
 vainly supposes that the passage re-
 quires an interpreter. For they are the
 words of Perseus, gazing upon Andro-
 meda at a distance, whom he fancies
 to be a figure carved from the rock to
 which she was bound. In our verse
 the membranæ omit δ'. Porson. Eur.
 Or. 1522. Μὴ πέτρος γένη δέδουκας,
 ὅπετε Γοργόν' εἰσιδῶν; Alc. 1137. ΗΡ.
 τόλμα προτείνειν χεῖρα, καὶ θργεῖν ξέρης.
 ΑΔ. καὶ μὴν προτείνω, Γοργόν' ἂς κα-
 ρατόμεψ.

467. Valck. compares Statius Theb.
 vii. 508. Tecta vide, fratremque, quid

Πολύνεικες· εἰς γὰρ ταυτὸν ὄμμασι βλέπων,
λέξεις τ' ἄμεινον, τοῦδέ τ' ἐνδέξει λόγους.

παραινέσαι δὲ σφῶν τι βοῦλομαι σοφόν· 470

ὅταν φίλος τις ἀνδρὶ θυμαθεῖς φίλῳ,
εἰς ἐν ξυνελθὼν, ὄμματ' ὄμμασιν διδῷ,
ἔφ' οἵσιν ἥκει, ταῦτα χρὴ μόνον σκοπεῖν,
κακῶν δὲ τῶν πρὶν μηδενὸς μνείαν ἔχειν.

λόγος μὲν οὖν σὸς πρόσθε, Πολύνεικες τέκνον· 475
σὺ γὰρ στράτευμα Δαναϊδῶν ἥκεις ἄγων,
ἄδικα πεπονθὼς, ὡς σὺ Φήσ· πριτὴς δέ τις
θεῶν γένοιτο καὶ διαλλακτὴς κακῶν.

Πο. ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,
κού ποικίλων δεῖ τἄνδιχ' ἐρμηνευμάτων· 480
ἔχει γὰρ αὐτὰ καιρόν· ὁ δ' ἄδικος λόγος,

aufers lumina? fratrem Alloquere: xi.

335. quo, sæve, minantia flectis Ora?

468. ταυτὸν for τὸ αὐτὸν, as Hec.

295. οὐ ταυτὸν σθένει.

469. λέξεις τάμεινον Ald. λέξεις τ'
ἄμεινον several Mss.; the rest omit the
conjunction: also most of them ἐνδέξῃ,
and thus Pierse, King, and Burton have
edited from Mss., and Brunck from
the membr. The common reading is
ἐκδέξῃ. Person.

470. Strattis in the Phœnissæ quoted
by Athen. iv. p. 160. B. ridicules this
passage. παραινέσαι δὲ σφῶν τι βοῦλομαι
σοφὸν, "Οταν φακῆν ἔψητε, μὴ πιχεῖν
μύρον. Person.

472. συνελθόντ' Flor. which so far
admits of being defended, that it may
be a nominative absolute instead of the
gen., as above 290. Person.

473. ἐφ' οἷσιν ἥκει Ald. and many
Mss. From C. and a few others King
has badly edited ἐφ' οἴς συνήκει, a com-
pound which I do not believe to be in
use among tragic writers. Again Brunck
from the second Leyden Ms. has edit-
ed σκοπεῖν μόνον. Person. Schol. ταῦ-
τα μόνον πρέπει σκοπεῖν δι' ἀπερ ἥλθε.
Eur. Heracl. 136. ἐφ' οἷς δ' ἥκει, καὶ
παρ' οὐ, λέγειν θέλω. Soph. Phil. 50.

ἔφ' οἴς ἐλήλυθας.

474. μηδαμᾶς Ald. μηδενὸς all the
Bodleian Mss., both the Leyden,
C. Flor. L. membr. Person. "Dr.
Maltby confirms by instances the rule
of the ancient grammarians, that femi-
nines in εία, which come from verbs in
είω, and denote action, have the last
syllable long in the Attic writers; and
that in all other cases the final ε is
short. One word, which is unnoticed,
is μνεία, which makes the last syllable
long. Soph. El. 394. Eur. Med. 329.
Bacch. 46." Notice of Maltby's Lex.
Pros., Mus. Crit. II. p. 312.

479. Cyrilus de S. Trin. Dial. ii. T.
v. p. 417. B. δρ' οὐκ ἀληθὲς εἰπεῖν, δ
Ἐρμεία, ὃς ἀπλοῦς ἔφυ τῆς ἀληθείας ὁ
μῦθος. Person.

480. Aldus and some edd. of Sto-
hæus have, with a slight error, δεῖτ'
ἄνδιχ'. On this idiom of Euripides I
have said enough at Orest. 659. Cor-
rect with a slight alteration of ποικι-
λων δεῖ τὸ αὐτόθεν μέγα ἐρμηνευμάτων
in Eustathius on Il. B. p. 342, 36=259,
20. whom see also on Od. B. p. 1436,
28=83, 5. Person. Cf. Hec. 962.

481. καιρὸν Schol. ίσχὺν, εὐκαιρίαν,
εὐστοχίαν, suitableness, propriety. Cic.

νοσῶν ἐν αὐτῷ, φαρμάκων δεῖται σοφῶν.
 ἐγὼ δὲ πατρὸς δωμάτων προύσκεψάμην,
 τούμον τέ καὶ τοῦδ', ἐκφυγεῖν χρήζων ἀρὰς,
 ἃς Οἰδίπους ἐφθέγξατ' εἰς ἡμᾶς ποτε, 485
 ἐξῆλθον ἔξω τῆσδ' ἐκὰντας χθονὸς,
 δοὺς τῷδ' ἀνάσσειν πατρίδος ἐνιαυτοῦ κύκλου,
 ὥστ' αὐτὸς ἄρχειν αὐθις ἀνὰ μέρος λαβὼν,
 καὶ μὴ, δι' ἔχθρας τῷδε καὶ φόνου μολὼν,
 κακὸν τι δρᾶσαι, καὶ παθεῖν ἀγίγνεται. 490
 οὐδὲ αἰνέσσεις ταῦθ', ὄρκίους τε δοὺς θεοὺς,
 ἔδρασεν οὐδὲν ἦν ὑπέσχετ', ἀλλ' ἔχει

pro Cœl. 26. O magna vis veritatis,
 quæ contra hominum ingenia, callidi-
 tatem, soleritiam, facile se per se ipsam
 defendat! A writer in the Class. J.
 lvi. p. 209. compares the following
 passage from Fletcher's Spanish Cu-
 rate, Act iii. Sc. 3.

— If I stood here
 To plead in the defence of an ill man,
 It would be requisite I should dress my
 language
 With tropes and figures, and all flou-
 rishes
 That grace a rhetorician; 'tis confess'd
 Adult'reate metals need the goldsmith's
 art
 To set them off; what in itself is per-
 fect
 Contemns a borrow'd gloss.

483. Thus almost all MSS. and Grot. Aldus less harmoniously δωμάτων πα-
 τρός. In the beginning of the verse Valckenaer conjectures ξύργε, which
 Brunck has adopted. Porson. Scholefield has made this passage clearer by
 placing a colon after προύσκεψάμην, and removing the comma in the next
 line after τοῦδ'.

484. τούμον τε καὶ τοῦδ', on my own
 account as well as his: Soph. Trach.
 1069. ἀς εἰδὼ σαφῶς, Εἰ τούμον ἀλγεῖς
 μᾶλλον η κείης. See Med. 317.

487. Orest. 1661. Παρθέσιον οἰκεῖν
 δάπεδον ἐνιαυτοῦ κύκλου.

488. The more usual constr. is λα-
 βόντα, but the present is not rare in
 the tragic writers. In Orest. 1120. I
 have edited κεχαρμένην only in com-
 pliance with MSS., for the other read-
 ing is not less to be approved. Porson.
 Both Schaefer and Scholef. have re-
 marked the inaccuracy of this note:
 the former stating that the nomin. with
 the infin. is the more usual constr. in
 Eurip.: the latter that λαβόντα, if not
 actually constituting a solecism, would
 certainly be inconsistent with the Attic
 idiom: in a note on Orest. l. c. he thus
 explains the principle on which the
 two constructions depend: " Nomina-
 tivus plurius præcedit infinitivum,
 cum infinitivus ad eandem cum finito
 verbo personam refertur; aliter, non:
 cuius insigne habes exemplum in Thuc.
 iv. 28. καὶ οὐκ ἔφη αἴτος ἀλλ' ἔκει-
 νον στρατηγεῖν." See Matth. Gr. Gr.
 § 535. d.

489. φθόνου Leid. A. which Valck.
 approves. Porson. Φόβος, φόβος and
 φθόνος are frequently confounded: see
 Blomf. Pr. 363. ibid. 121. δι' ἀπεχθεῖας
 ἐλθόνθι'.

490. γίγνεται Ald. But part of the
 MSS. certainly γίγνεται. Porson.

491. τῷδ' is more harmonious, and is
 the reading of the Ms. J. Porson. αι-
 νέσσας ταῦθ', having acquiesced in these
 proposals: Med. 1154.

τυραννίδ' αὐτὸς, καὶ δόμων ἐμὸν μέρος.
καὶ νῦν ἔτοιμός είμι, τάμαυτοῦ λαβὼν,
στρατὸν μὲν ἔξω τῆσδ' ἀποστεῖλαι χθονὸς, 495
οἰκεῖν δὲ τὸν ἐμὸν οἶκον ἀνὰ μέρος λαβὼν,
καὶ τῷδ' ἀφεῖναι τὸν ἵσον αὐθίς αὖ χρόνον,
καὶ μήτε πορθεῖν πατρίδα, μήτε προσφέρειν
πύργοισι πηκτῶν κλιμάκων προσαμβάσεις.
ἄ, μὴ κυρήσας τῆς δίκης, πειράσομαι 500
δρᾶν· μάρτυρας δὲ τῶνδε δαιμονίων καλῶ,
ώς πάντα πράσσων ξὺν δίκῃ, δίκης ἦτερ
ἀποστεροῦμαι πατρίδος ἀνοσιάτα.

ταῦτ' αὖθ' ἔκαστα, μῆτερ, οὐχὶ περιπλοκὰς
λόγων ἀθροίσας, εἴπον, ἀλλὰ καὶ σοφοῖς 505
καὶ τοῖσι Φαύλοις ἔνδιχ', ώς ἐμοὶ δοκεῖ.

Xo. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἐλλήνων χθόνα
τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

493. Grotius has given ἐμὸν, whether from MSS. or conjecture I know not. Probably the former; for the Ms. J. has it, but not C. as Burton erroneously asserts. *Porson.*

497. Aldus omits αὐτόν, which Canter has restored from conjecture; for Canter's note in his ed. belongs to this verse. Thus also Grot. has edited, and thus K. from a correction in the same hand. *Porson.*

498. πέρθειν Flor. again μήτε τι ορ μήτ' έτι many MSS. πρὸς ἀμβάσεις Ald. *Porson.*

504. αὐτόθ' ἔκαστα, each distinctly, plainly, Schol. ἀπλά χωρὶς ποικιλίας τινός. Aesch. Pr. 986. ἀλλ' αὐτόθ' ἔκαστ' ἔκφραζε· μηδέ μοι διπλᾶς 'Οδοὺς, Προ μηθεῦ, προσβάλης.

οὐχὶ Ald. and almost all MSS. King from a Ms. of Laud's has restored οὐ. *Porson.*

506. τοῖσι φ. Schol. τοῖσι ἀπαιδεύτοις, τοῖσι ἀνοήτοις: φαῦλος is opposed to σοφὸς in Hipp. 993. οἱ γάρ ἐν σοφοῖς Φαῦλοι, παρ' ὅχλῳ μουσικάτεροι λέγειν. Hence some derive the English word

fool: See Valpy's Fundamental Words of the Greek Language.

507. "The personal pronouns are sometimes put twice in the same proposition, when in the first instance they were separated too far from the verb. Xer. Cug. vi. 4, 7. Καὶ Κύρῳ δὲ δοκῶ μεγάλην τινὰ ἡμᾶς χάριν ὁφείλειν, δτε με, αἰχμάλωτον γενομένην καὶ ἔξαιρεθεῖσαν ἑαυτῷ, οὗτε με, ὡς δούλην ἡξίωσε κεκτῆσθαι, οὗτε ὡς ἐλευθέραν ἐν ἀτίμῳ δυνάματι." Matth. Gr. Gr. § 465, 4.

508. "'Αλλ' οὖν is combined of ἀλλὰ, disjunctive, adversative, or in whatever sense taken, and οὖν collective; for it collects or concludes not only from what precedes, but from what is to be understood extrinsically: thus in Eur. Ph. 501. οὖν collects from what has preceded, that Polynices has spoken wisely, and ἀλλὰ opposes what is last, to εἰ καὶ μή: yet however in my judgment you speak wisely.' Hoogeve. Greek Part. p. 9. ed. Seager. See also p. 106.

δοκεῖ Ald. contrary to most MSS. *Porson.* Soph. Ant. 680. ἡμῶν μὲν, εἰ

Ἐγ. εἰ πᾶσι ταυτὸ καλὸν ἔφυ, σοφόν θ' ἄμα,
οὐκ ἦν ἀν ἀμφίλεκτος ἀνθρώποις ἔρις. 510
νῦν δ' οὐθ' ὅμοιον οὐδὲν, οὐτ' ἵσον Βροτοῖς,
πλὴν ὄνόμασιν τὸ δ' ἔργον οὐκ ἔστιν τόδε.
ἔγαρ γὰρ οὐδὲν, μῆτερ, ἀποχρύψας ἐρῶ
ἀστρων ἀν ἐλθοιμ' αἰθέρος πρὸς ἀντολὰς,
καὶ γῆς ἔνερθε, δυνατὸς ᾧν δρᾶσαι τάδε, 515
τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα.
τοῦτ' οὖν τὸ χρηστὸν, μῆτερ, οὐχὶ βούλομαι
ἄλλῳ παρεῖναι μᾶλλον, η σώζειν ἐμοί.
ἀνανδρία γὰρ, τὸ πλέον ὄστις ἀπολέσας,

μὴ τῷ χρόνῳ κεκλέμμεθα, Λέγειν φρο-
νούντως ὃν λέγεις δοκεῖς πέρι.

509. ταῦτα some MSS. In the next line Aldus does not omit *αν*, as Valck. seems to assert; in some the two words have coalesced, ἀναμφίλεκτος. Porson.

512. ὄνομάσαι all edd. and MSS. I have edited ὄνόμασιν, which when written without *ν*, as is constantly the case, easily admitted of alteration. The constant opposition between λόγος and ἔργον, particularly in the tragic writers, is known to every one. Nor unfrequently between δνομα and ἔργον, as Orest. 448. δνομα γάρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι. [Hipp. 503.] Iph. A. 1121. τοῖς δνόμασιν μὲν εὐ λέγεις, τὰ δ' ἔργα σου Οὐκ οὐδὲ δπως χρή μ' δνό-
μασσαν εὐ λέγειν. But there may probably appear something faulty in this opposition, that in one clause the noun is plural, in the other singular; in the one the article is added, in the other omitted. But the tragic writers do not carefully attend to such minutiae. Soph. El. 59. τί γάρ με λυπεῖ τοῦθ', δταν λόγῳ θανὼν ἔργοισι σωθῶ. There indeed Eustathius Od. A. p. 1701, 63=459, 24. cites λόγοισι: but λόγῳ is retained by Eumathius ix. p. 363. and by Suidas under τί γάρ με. (Ed. C. 1187. τὰ τοι καλῶς Εὑρημέν' ἔργα τῷ λόγῳ μηνθεται. Both particulars are disregarded (Ed. C. 782. λόγῳ μὲν δσ-
σλα, τοῖσι δ' ἔργοισι κακά. Eur. Andr,

264. τοιόνδε ἔχω σου δέλεαρ· ἀλλὰ γὰρ λόγους Κρύψω, τὸ δ' ἔργον αὐτὸ σημα-
νεῖ τάχα. Troad. 1241. τλήμων ιατρὸς,
δνομ' ἔχουσα, τάργα δ' οὐ. Ovid. Amor.
i. 12, 27. Ergo ego vos rebus duplicates
pro nomine sensi. Porson.

514. Aldus and all the MSS. have ἡλίου πρὸς ἀντολὰς (or ἀνατολὰς), but Critica have preferred αἰθέρος from Stobæus xiv. p. 322. and this Plutarch also seems to have had, de Frat. Amor. p. 481. A. for in the Ms. D. Wytenbach asserts that ἡλίου had been substituted for the original reading, which was erased. Old edd. have ἀνέλθοιμ' conjointly. Porson. Æsch. Prom. 466. ἀντολὰς ἔγω Αστρων ἔδειξα.

αἰθέρος, of heaven, the firmament:
Æsch. Ag. 6. καὶ τοὺς φέροντας χέμα
καὶ θέρος Βροτοῖς Λαμπροὺς δυνάστας,
ἔμπρέποντας αἰθέρι.

516. Cf. 541. Potter: "might I so obtain this idol of my soul, this worshipp'd power of royalty." He compares the words of Hotspur: "By heaven, methinks it were an easy leap To pluck bright honour from the pale-faced moon; Or dive into the bottom of the deep, Where fathom-line could never touch the ground, And pluck up drowned honour by the locks; So he, that doth redeem her thence, might wear Without co-rival all her dignities."

519. ἀνανδρία κ. τ. λ. Schol. Zenia

τοῦλασσον ἔλαβε πρὸς δὲ τοῦσδε αἰσχύνομαι, 520
 ἐλθόντα σὺν ὅπλοις τόνδε, καὶ πορθοῦντα γῆν,
 τυχεῖν ᾧ χρήζει ταῖς γὰρ ἀν Θήβαις τόδε
 γένοιτο ὄνειδος, εἰ Μυκηναίου δορὸς
 Φόβῳ παρείην σκῆπτρα τάμα τῷδε ἔχειν.
 χρῆν δ' αὐτὸν οὐχ ὅπλοισι τὰς διαλλαγὰς, 525
 μῆτερ, ποιεῖσθαι πᾶν γὰρ ἔξαίρει λόγος,
 ὁ καὶ σίδηρος πολεμίων δράσειν ᾧν.
 ἀλλ' εἰ μὲν ἄλλως τήνδε γῆν οἴκεῖν θέλει;
 ἔξεστον δ' οὐχ ἐκῶν μεθίσομαι.
 ἄρχειν παρόν μοι, τῷδε δουλεῦσαι ποτέ; 530
 πρὸς ταῦτα ἵτω μὲν πῦρ, ἵτω δὲ Φάσγανα,
 ζεύγνυσθε δὲ ἵππους, πεδία πίμπλαθ' ἀρμάτων,

γάρ ἔστι τῷ ἀνθρώπῳ ἐκείνῳ, δοτὶς φθεί-
 ρας τὸ μεῖζον, τὸ ἔλαττον ἐδέξατο.
 Schæfer supplies the following instances
 of a similar construction: Iph. T. 609.
 τὰ τῶν φίλων Αἰσχιστον δοτὶς καταβα-
 λὼν εἰς ξυμφορὰς, Αὐτὸς σέσωσται: E-
 recth. Fr. i. iuit. τὰς χάριτας δοτὶς εὐ-
 γενῶς χαρίζεται, "Ηδιστον ἐν βρυτοῖσι.
 In Aristoph. Eq. 1275. cited by Bur-
 ges, ἀλλὰ τιμὴ τοῖσι χρηστοῖς δοτὶς εὖ-
 λογίζεται, the constr. is similar, but
 less elliptical. See Matth. Gr. Gr. §
 481.

τὸ πλεῖον Ald. and part of the MSS.
 The rest with Grotius τὸ πλέον. Por-
 son.

525. χρῆν γάρ Cant. M. R. but δ' as a various reading M. R. Porson.

526. Valck. conjectures ἔξανθει from Apoll. Rh. iii. 188. Πολλάκι τοι δέ τα μῆδος, δέ κεν μόλις ἔξανθειεν Ἕνορέη, τόδε ἔρεξε, and above 463. But all MSS. have ἔξαρει (or ἔξαιρει) as well as Plut. Pyrrh. p. 391. B. Themist. ii. p. 37. B. xvi. p. 207. D. and Wytenbach has intimated in his Epist. Crit. p. 10. that this reading is confirmed by Julian Orat. ii. p. 73. B. Porson.

528. τήνδε οἴκεῖν χθόνα θέλει M. θέ-
 λεις J. Porson.

529. I have edited ἐκείνου for ἐκεῖνο in conformity with the opinion of Dawes

and Valck., on which see Med. 734.
 Porson. ἐκείνου, sc. τοῦ χρηστοῦ, 517.

530. δουλεῦσω Ald. δουλεῦσαι most
 MSS. Porson. The use of the infin. in
 exclamations of indignation, surprise,
 &c. is noticed on Med. 1047.

531. πρὸς ταῦτα, therefore, accord-
 ingly: see Hec. 849. Bentley on Hor.
 Sat. i. 6, 87. reads ad hoc for ob hoc.

ἵτω μοι πῦρ Ald. μὲν for μοι more
 than ten MSS. Euripides having given
 the same verse in the Syleus, I will
 transcribe the entire passage, that I
 may afford a little entertainment to the
 reader, wearied with various readings
 and grammatical minutiae, by the charms
 of poetry: Πρὸς ταῦτα ἵτω μὲν πῦρ, ἵτω
 δὲ φάσγανα, Πίμπρη, κάταιθε σάρκας,
 ἐμπλήσθητί μου Πίνων κελαινὸν αἷμα,
 πρόσθε γάρ κάτω Γῆς εἰσιν θυστρα, γῇ τ'
 ἀνεισ' εἰς αἰθέρα, Πρὸν ἐξ ἐμοῦ σοι θῶν
 ἀπαντήσαι λόγον. Abresch has noticed
 the passage of Aeschylus in Prom. 991
 [=1028. πρὸς ταῦτα, φιπτέσθω μὲν αἰ-
 θαλοῦσσα φλόξ.] Philostratus seems to
 have had both in view, V. A. vii. 14.
 p. 291. ὑπὲρ τούτων, εἰ καταλύοι τις
 αὐτὰ, ἵτω μὲν πῦρ, ἵτω δὲ πέλεκυς, ὡς
 νικήσει οὐδὲν τούτων, οὐδὲ ἐς δτιοῦν πε-
 ριελῷ ψεῦδος. Porson.

532. πέπλασθ' Ald. πίμπλασθ' others,
 or πίπλασθ'. But in four MSS. rightly

ώς οὐ παρήσω τῷδ' ἐμὴν τυραννίδα.

εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι

κάλλιστον ἀδικεῖν· τάλλα δ' εὔσεβεῖν χρεῶν. 535

Xo. οὐκ εὖ λέγειν χρὴ μὴ πὶ τοῖς ἔργοις καλοῖς·
οὐ γὰρ καλὸν τόδ', ἀλλὰ τῇ δίκῃ πικρόν.

Io. ὡς τέκνου, οὐχ ἄκαντα τῷ γῆρᾳ κακά,
Ἐτεόκλεες, πρόσεστιν, ἀλλ' ἡμπειρία
ἔχει τι δεῖξαι τῶν νέων σοφώτερον.
τί τῆς κακίστης δαμόγων ἐφίεσαι

540

πίμπλαθ⁶, and this Scaliger had noticed. This is also intended by the Ms. J. in which is πίμπλαδ. Porson.

534. Cicero de Off. iii. 21. ‘Nam si violandum est jus, regnandi gratia Violandum est: aliis rebus pietatem cole.’ He then proceeds: ‘Capitalis Eteocles, vel potius Euripides, qui id unum, quod sceleratissimum fuerit, exceperit:’ where Wytenbach Bibl. Crit. P. iii. p. 30. has well noticed that the words, ‘vel potius Euripides,’ are an absurd interpolation. Cf. Tusc. i. 44. ‘Magna culpa Pelopis.’ Porson. This sentiment Cicero says was continually in the mouth of Cæsar. Compare Pope’s Elegy to the Memory of an Unfortunate Lady: ‘Ambition first sprung from your blest abodes, The glorious fault of angels and of Gods.

536. εὖ λέγειν, Schol. οὐ χρὴ τὰ φαῦλα τῶν ἔργων λόγοις καλλωπίζειν: as in Hec. 1173. ἀνθρώποισιν οὐκ ἔχρην ποτὲ Τῶν πραγμάτων τὴν γλῶσσαν ἴσχυειν πλέον. ‘Αλλ’ εἴτι χρήστ’ ἔδρασε, χρήστ’ ἔδει λέγειν. Εἴτ’ αὐτοῦ πηρὰ, τὸν λόγους εἶναι σαθρὸν, Καὶ μὴ δύνασθαι τάδικ’ εὖ λέγειν ποτέ. Cf. Med. 580.

μὴ πὶ τοῖς ἔργοις καλοῖς, except where the conduct is good: Scholef. remarks that the words in this arrangement are not to be considered as having the same meaning with τοῖς καλοῖς ἔργοις, but to be equivalent to εἰ τὰ ἔργα σου μὴ καλά ἔστι, the article having the force of a possessive pronoun. See the same in his ed. of

Middleton on the Greek Article, p. 143.

537. τόδ' for τοῦτο Brunck from the membr. Porson.

538. Ovid Met. vi. 28. ‘non omnia grandior ætas, Quæ fugiamus, babet; seris venit usus ab annis.’ Valck. thinks that Eurip. intended an allusion to the Scyriæ of Sophocles, πάντ' ἐμπειρία τῷ μακρῷ γῆρᾳ κακά: I am of opinion that Aristophanes has alluded to Eurip. in the Wasps 439. εἴτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γῆρᾳ κακά; Porson.

539. 540. The Schol. mentions ἐμπειρία as a various reading. Again λέξαι edd. Ms. Sextus Empiricus, Lucian, the Schol. on Dionysius the Thracian; but δεῖξαι Stobæus cxvi. p. 475. ed. Grot., which Muretus Opp. t. iii. p. 441. 531. cites, and Heringa and Ruhnken approve. See the latter on the Hymn to Ceres 479. where Pausanias reads δεῖξε for εἴπε. Euripides in Stobæus lxxi. p. 431. οὐδὲν λόγος δεῖξειν, where Gesner has noticed in the margin a worse reading λέξειεν. In Soph. Phil. 426. οἴμοι· δύνατος δεῖν· λέξας, the Schol. has preserved the true reading, οἴμοι· δύνατος τῷδ' ἐξεῖξας. For τῷ γῆρᾳ the Schol. on Dionysius has incorrectly τῷ βίῳ. Porson.

541. Dion Chrysostom Or. xvii. p. 249. B. cites πλεονεξίας either by a mistake of the memory or of the copyist. Something similar occurs in Hec. 611. Besides Ms., φιλοτιμίας is defended by Plutarch, Sylla p. 453.

Φιλοτιμίας, παῖ; μὴ σύγ' ἄδικος ἡ θεός·
 πολλοὺς δὲ ἐς οἴκους καὶ πόλεις εὐδαιμονεῖς
 εἰσῆλθε καξῆλθ' ἐπ' ὀλέθρῳ τῶν χρωμένων.
 Ἐφ' ἦ σὺ μαίνει· κεῖνο κάλλιον, τέκνον,
 545
 ἰσότητα τιμᾶν, ἢ φίλους ἀεὶ φίλοις,
 πόλεις τε πόλεσι, συμμάχους τε συμμάχοις
 ξυνδεῖ· τὸ γὰρ ἵσον νόμιμον ἀνθρώποις ἔφυ·
 τῷ πλέον δὲ πολέμιον καθίσταται

B. by Greg. Naz. Epist. xliii. and by Aelian in Suidas v. παράφορος. Συνενθουσιῶντες αὐτοῖς, καὶ τῇ παράφορῳ τῇδε φιλοτιμίᾳ τῇ κακίστῃ δαιμόνων ἐκριπτοθέντες ἀπολάλασιν: where Portus has treated the subject with more ability than Kuster. Porson. On the constr. of verbs signifying *to love, to long for any thing, as ἐπιθυμεῖν, ὅργεσθαι, γλίχεσθαι, ἐφίεσθαι, &c.* with a gen., see Matth. Gr. Gr. § 328.

542. Trollope appositely cites Shakespeare's K. Henry VIII. Act iii. Sc. 2. Cromwell, *I charge thee, fling away Ambition: by that sin fell the angels; how can man then, the image of his Maker, hope to win by 't?*

545. σημαίνει J. τοῦτο κάλλιστον θροῖς Dion. And indeed the MSS. C. D. L. R. and the second Leyden have κάλλιστον. Again in 547. I have restored σ for ξ, and that on the authority of the Cambr. Ms. and of those marked J. K. M. R., of Clem. Alex. Strom. v. p. 663. of Plutarch de Frat. Amor. p. 481. A. Sympos. ii. 10, 2. p. 643. F. and of Dion. This is a trifling point, nor should I have thought it worthy of notice, except that beginners may remark, that by the admission of this reading, we have twice gained an iambus for a spondee. Porson.

546. Cf. Med. 122. τὸ δὲ ἄρ' εἰθίσθαι ζῆν ἐπ' ἴσοισιν Κρεῖστον. Phocylides 64. πάντων μέτρον ἄριστον.

548. τὸ γὰρ ἴσον. "In tragic iambics, the second syllable of a tribrach or of a dactyl ought not to be either a monosyllable, which is incapable of beginning a verse, (as δν, γὰρ,

δὲ, μὲν, τε, τις,) or the last syllable of a word. To the best of our knowledge, Æschylus affords no example of this licence, and Sophocles only two: Phil. 999. Οὐδέποτε γε οὐδὲ ήν χρῆ με πᾶν παθεῖν κακόν: 1392. Οὐδέ ποθ' ἐκόντα γε ὥστε τὴν Τροίαν ίδεῖν. Perhaps, however, in these verses οὐδέποτε is to be considered as one word, as it is commonly represented. In the remains of Eurip., we have observed the following examples: 1. Οτ. 2. Οὐδὲ πάθος, οὐδὲ συμφορὰ θεήλατος. 2. Phœn. 548. 3. Suppl. 368. εἰ γὰρ ἐπὶ τέρμα, καὶ τὸ πλέον ἐμῶν κακῶν. 4. Iph. A. 308. οὐδέ σε φέρειν γε ἀπασιν Ἐλλησιν κακά. The common reading is, Οὐδέ σε φέρειν δεῖ πᾶσιν. 5. ibid. 498. εἰ δέ τι κόρης σῆς θεσφάταν μέτεστί σοι. 6. Bacch. 192. ἀλλ' οὐχ δμοίως δν δ θεδς τιμὴν έχοι. The true reading seems to be, ἀλλ' οὐχ δμοίαν δ θεδς ἀν τιμὴν έχοι. 7. ibid. 285. ὥστε διὰ τοῦτον τάγαδθ' ἀνθρώπους έχειν. 8. Electr. 580. οὐδέποτ' ἐδάξασ'. Οὐδὲ γὰρ ήλπισα. It may be observed, that in six of these eight verses, as well as in the verse now under consideration, the foot which we consider as licentious is the first foot of the verse." Elmsley's Review of Markland's Suppl. Quart. Rev. vii. N. 14. p. 448. 462.

νόμιμον. Plutarch p. 481. affords a plausible but false reading, μόνιμον. Musgr. unsuccessfully conjectures δόκιδον. Porson. Schol. ἀντὶ τοῦ δίκαιον, καὶ ἀσφαλὲς, καὶ βέβαιον· οἱ γὰρ νόμοι ἀμετάτρεπτοί εἰσιν. "Ἀλλας· νόμου δύναμιν έχον, τουτέστιν, ἀσφαλὲς, φίλιον, ὑπάρχει.

549. πλεῖστοι many MSS., but πλέον;

τοῦλασσον, ἔχθρᾶς θ'. ἡμέρας κατάρχεται. 550
καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν
ἰσότης ἔταξε, κάριθμὸν διώρισε.
νυκτός τ' ἀφεγγὲς Βλέφαρον, ἥλιου τε φῶς
ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον,
κούδετερον αὐτοῖν φθόνον ἔχει νικώμενον. 555
εἴθ' ἥλιος μὲν νύξ τε δουλεύει βροτοῖς·
σὺ δ' οὐκ ἀνέξει δωμάτων ἔχων ίσον,
καὶ τῷδ' ἀπονεμεῖς; καῦτα ποῦ στὶν ἡ δίκη;
τί τὴν τυραννίδ', ἀδικίαν εὐδαιμονος,
τιμᾶς ὑπέρφευ, καὶ μέγ' ἥγησαι; τὸ δὲ 560

Ald. L. Clemens, Dion, Plutarch p. 643. F. Aristotle Eth. Eudem. viii. not far from the beginning. *Porson.*

550. ἔχθρᾶς δ' ἡμέρας Ald. and a portion of the MSS. But θ', not δ', the Cambr. Ms. C., and Clemens, and as a various reading M. R. ἔχθρας θ' ἡμέρα Aristotle. Valck. conjectures ἔχθρας θ', ἵσ ἔρας, in opposition to whom Musgr. happily quotes Soph. Trach. 654. ἔξελνος ἐπίτονον ἀμέραν. *Porson.* Hec. 364. λυπρὰν ἄγουσαν ἡμέραν.

554. βαδίζειν Ald. and some MSS. A little before Priscian has incorrectly ισότητ', i. p. 542, 7. 572, 33. *Porson.*

555. Phocyl. 68. Οὐ φθονέει μήνη πολὺ κρείσσοσιν ἥλιου αὐγαῖς.

556. Strattis ridicules this line in his Phœnissæ, J. Poll. ix. 124. εἴθ' ἥλιος μὲν πείθεται τοῖς παιδίοις, "Οταν λέγωσιν, ἔξεχ', ω φίλ' ἥλιε. *Porson.*

" εἴτα in the beginning of a sentence in Attic writers and used interrogatively, expresses indignation, admiration, or derision; and may be rendered in Latin by *itane? siccine vero? ergo?*" Valck. See below, 558. 607. Viger p. 396.

557. ἔχειν Eusebius Præp. Evang. vi. p. 259. C. Theodoretus Therap. iv. p. 62, 49. Valkenaer remarks correctly, in my opinion, that Eurip. always employs the participle in this formula; therefore in the following verse, whether you read ἀπονείμαι with Aldus and some MSS., or ἀπονέμειν

with the Bodleian, Leyden, C. J. L. you will be wrong. Νέμας and ἀπονέμας are inconsistent with the order of the tenses. You might indeed have ἀπονέμων, but I have given by an easier alteration ἀπονεμεῖς, as if the sentence were recommenced, as in Hec. 848. εἴ πως φανείη γ', ώστε σοι τ' ἔχειν καλῶς, Στρατῷ τε μὴ δόξαμι: where the verb might have depended on δοτε, and not on εἴ πως, and μὴ δόξαι μὲ might have been written. *Porson.*

558. The particle ποῦ conveys an indignant negation: Heracl. 370. ποῦ ταῦτα καλῶς ἀν εἴη Παρά γ' εὖ φρονοῦσιν; 511. ποῦ τάδ' ἐν χρηστοῖς πρέπει; Soph. CEd. T. 390. ἐπει, φέρ' εἰπε, ποῦ σὺ μάντις εἰ σαφῆς; Cf. Orest. 792.

559. The following verse, which Valck. thinks is one of Euripides, in Append. Vat. Prov. ii. 6. ἡ γὰρ τυραννὸς ἀδικίας μήτηρ ἔφυ, Musgr. has placed as the 45th. among the uncertain fragments, having trusted to the margin of Gesner's Stobæus xlvii. (xlix.) p. 343, 49. But the ed. of Grotius has only Dionysius; and Plutarch de Fortuna Alexandri p. 338. C. expressly assigns it to Dionysius. *Porson.* Cf. Soph. CEd. T. 873. θύροις φορέται τύραννον.

560. Blomf. in Gloss. Λεσχ. Pen. 825. is of opinion that this adverb was originally written ὑπερφῦ, from the adj. ὑπερφυῆς, *excessive, extraordinary.*

This line is generally edited καὶ μέγ'

περιβλέπεσθαι τίμιον; κενὸν μὲν οὖν.
 Ἡ πολλὰ μοχθεῖν, πόλλ' ἔχων ἐν δάμασι,
 βούλει; τί δ' ἔστι τὸ πλέον; ὄνομ' ἔχει μόνον·
 ἐπεὶ τά γ' ἀρχοῦνθ' ίκανὰ τοῖσι σώφροσιν.
 οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοὶ, 565
 τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα·
 ὅταν δὲ χρήζωσ', αὐτὸν ἀφαιροῦνται πάλιν.
 ἄγ', ην σ' ἐρώμαι, δύο λόγω προθεῖσ' ἄμα,
 πότερα τυραννεῖν, ἢ πόλιν σῶσαι θέλεις;
 ἐρεῖς τυραννεῖν; ήν δὲ νικήσῃ σ' ὅδε, 570
 Ἀργεῖά τ' ἔγχη δόρυ τὸ Καδμείων ἔλη,
 ὅψει δαμασθὲν ὅστι Θηβαίων τόδε,
 ὅψει δὲ πολλὰς αἰχμαλωτίδας κόρας

ἥγησαι τόδε; I have followed Valck., who punctuates accurately, but with less correctness reads τί δὲ π. Älian V. H. ii. 12. δστις δὲ ἐρῷ φθονεῖσθαι, τοῦτο δῆπου τὸ τοῦ Εὑριπίδου, περιβλέπεσθαι σπεύδει, δτι δὲ τοῦτο ἔστι κενὸν, δ αὐτὸς Εὑριπίδης φησί. Thus, long before Casaubon had corrected it from conjecture or editors from MSS., had Lambinus quoted the passage on Horace Serm. ii. 3, 13. Porson.

561. "μὲν οὖν significat imo vero: ut Xenophon quærenti, Οἱ παρὰ σοι τούτων οὐδὲν ἐπίστανται ποιεῖν; respondeat, πάντα μὲν οὖν, imo vero omnia. Aristoph. Eccl. 1102. ἀρ' οὐ κακοδαμων εἰμί: βαρυδαμων μὲν οὖν." Viger and Herm.

562. "Menander Fragm. in. Τί πολλὰ τηρεῖν πολλὰ δεῖ δεδοικότα;" Schæf. Hor. Carm. iii. 16, 42. multa petentibus Desunt multa; bene est, cui Deus obtulit Parcā quod saīs est manu.

564. τοῖς γε Ald. and a portion of the MSS. as well as Clem. Alex. Strom. vi. p. 751. τοῖς δὲ J. τοῖς without γε Stobæus xciii. (xcv.) p. 514, 41. in the edd. of Trinc. and Gesner: τοῖσι C. K. L. M. R. and the two Leyden MSS. In 566. ἔλόντες Flor. Porson.

565. "οὗτοι, compounded of οὐ and τοι, denies with asseveration: not by any means: οὗτοι σύμφορον ἔστι γυνὴ τέλα ἀνδρὶ γέροντι, Theogn. 437." Hoo-gev. p. 158. ed. Seager.

567. This verse used to be followed by another belonging certainly to Euripides, but copied from another tragedy, and deservedly condemned by Valck., 'Ο δ' ὀλβος οὐ βέβαιος, ἀλλ' ἐφήμερος. It is cited, as that eminent critic remarks, by Plutarch, Consol. ad Apollon. p. 104. A. and is prefixed to a fragment of the Ino, whence he conjectures that it also belongs to the same play. Sextus Empiricus A. M. xi. 54. prefixes the same words to verse 949. of the Electra, whereas he ought to have written, δ δ' ὀλβος ἀδικος καλ μετὰ σκαιῶν ξυνά. But innumerable are the errors which have arisen from mixing together extracts of a similar purport. The same Sextus vi. 5. quotes as if from Aristoph. Nub. 958. Λέξω τοινυν βίον ἐξ ἀρχῆς, δν ἐγὼ θητοῖσι παρεῖχον. But that is a line of Teleclides in Athen. vi. p. 268. B. Porson.

568. προσθεῖσ' some of the MSS., but λόγω for λόγουs almost all. Porson. Cf. Hec. 362.

Βίᾳ πρὸς ἀνδρῶν πολεμίων πορθουμένας.

οὐδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν,
γενήσεται Θήβαισι, φιλότιμος δὲ σύ.

σοὶ μὲν τάδ' αὐδῶ· σοὶ δὲ, Πολύνεικες, λέγω
ἀμαθεῖς "Αδραστος χάριτας εἰς σ' ἀνῆψατο·
ἀσύνετα δ' ἦλθες καὶ σὺ πορθήσων πόλιν.

Φέρ', ἦν ἔλης γῆν τήνδ', ὁ μὴ τύχοι ποτὲ,
πρὸς θεῶν, τρόπαια πᾶς ἄρα στήσεις δορός;
πᾶς δ' αὖ κατάρξει θυμάτων ἐλὰν πάτραν,

576. Valck. considers this verse also as spurious, from whom Brunck dissents. For my part I acknowledge that it is rather tame; but if removed, the sentence becomes too abrupt. See therefore whether we can read, Κεκλήσεται Θήβαισι. In Suppl. 915. for γενέσθαι Stobæns p. 3. has preserved the true reading κεκλήσθαι. Porson.

578. ἡμείψατο some MSS. erroneously. The Ms. J. which has ἡμείψατο, shows the source of the error. Porson. Literally: *has fastened, i. e. has conferred upon you, injudicious favors*: we meet with the phrase in Apoll. Rh. ii. 213. χάριν νῦ τοι, φάνα, Λητοῦς Τίε, καὶ δρυγαλέουσιν ἀνάπτομαι ἐν καμπτοισι, except that χάριν means *thanks, gratitude*.

579. πάτραν for πόλιν Οenomaus in Euseb. Præp. Evang. vi. p. 259. C. whence Valck. is disposed to change words here and in v. 582. Porson. ἀσύνετα for ἀσυνέτως.

581. πᾶς ἀναστῆσεις Ald. MSS. But ἀναστῆσαι in the age of Eurip. signified, *dejectum erigere, to raise up one that had fallen*; I have therefore restored a letter, which must be restored from Ms. below in v. 1672. In Aristoph. Plut. 453. the syntax requires τρόπαιον ἀν στήσαιτο. Porson. In the latter example it will be observed that the middle voice is used, whereas Eurip. uses the active: but, as Tate observes, Mus. Crit. I. p. 104. "Ιστάσαι τρόπαιον may be said of an army who erect their own trophy; for it is true, as far as it

goes—they do erect a trophy. But στήσατο cannot be said of him who erected a trophy for others, but στήσειν only." The Schol. on the S. c. Th. 283. insinuates that Aeschylus is guilty of an anachronism in attributing the custom of erecting trophies to so ancient a period, as the Theban war. Stanley observes that, although the word τρόπαιον was of later date than the age of Homer, yet the custom may be traced to as early a period, referring to Il. K. 460. If the Batrachomyomachia is the work of Homer, the word itself is of equal antiquity, for it occurs in v. 158. of that poem: στήσομεν εὐθύμως τὸ μυοκτόνον ὅδε τρόπαιον. See below 1487.

582. κατάρξῃ Ald. κατάρξεις most MSS. others κατάρξης; but the Cambr. Ms. correctly κατάρξει. Porson. Later writers, (as Valck. remarks,) Heliodorus, Philo-Judæus, &c. sometimes say κατάρχειν τῶν ἱερῶν; but the ancients, and Euripides invariably, use the middle κατάρχεσθαι for *auspicari sacra, to perform the initiatory ceremonies of sacrificing, to consecrate the victim*. This was performed by sprinkling it with purifying water (*χέρων*), with cakes of salt and barley (*οὐλαὶ* or *οὐλοχύται*), and by casting into the fire some hairs cut or plucked from the forehead; which ceremonies usually devolved on kings or honorable persons: as in Homer Od. Γ. 444. γέρμοι δὲ ιππηλάτα Νέστωρ Χέρνιβα τ' οὐλοχύτας τε κατήρχετο. Hesychius: κατ-

κείς σκῦλα γράψεις πῶς ἐπ' Ἰνάχου ροᾶς,
ΘΗΒΑΣ ΠΥΡΩΣΑΣ ΤΑΣΔΕ ΠΟΛΥΝΕΙΚΗΣ ΘΕΟΙΣ

ΑΣΠΙΔΑΣ ΕΘΗΚΕ; μήποτ', ὡς τέχνοι, κλέος 585

τοιόνδε σοὶ γένοιθ' ὑφ' Ἑλλήνων λαβεῖν.

ἢν δὲ αὖ πρατηθῆς, καὶ τὰ τοῦδε ὑπερδράμη,

πῶς Ἀργος ἔξεις μυρίους λιπῶν νεκρούς;

ἔρει δὲ δῆ τις, ὡς κακὰ μηστεύματα,

"Ἄδραστε, προσθεὶς, διὰ μιᾶς νύμφης γάμου 590

ἀπωλόμεσθα· δύο κακὰ σπεύδεις, τέχνοι,

κείνων στέρεσθαι, τῶνδε τὸν μέσῳ πεσεῖν.

μέθετον τὸ λίαν, μέθετον ἀμαθίας δυοῖν,

ἀρξασθαι τοῦ λεπελού τῶν τριχῶν ἀποτάσαι. Eur. El. 810. ἐκ κανοῦ δὲ ἐλῶν Αἴγισθος δρθῆν σφαγίδα, μοσχίαν τρίχα Τεμάν, ἐφ' ἄγνην πῦρ ἔθηκε δεξιῷ. Virg. En. vi. 243. Et summas carpens media inter cornua setas, Ignibus imponit sacris libamina prima. See Monk on Eur. Alc. 75.

583. Valck. has edited *κεῖς* for *καὶ*, whom, although with a little hesitation, I have followed. But, *σ* being once omitted, *κεὶ* could very easily be changed into *καὶ*. Porson. "Καὶ need not be changed. Iph. A. 35. δέλτον τε γράφεις Τήνδ', ἦν πρὸ χερῶν ἔτι βαστάζεις, which is expressed below 98. by καν δέλτον πτυχαῖς Γράψος." Schæf. This passage proves at least that Valck. is not correct in stating that *σκῦλα γράφειν* must signify *spolia pingere*, and not in *spoliis vel clypeis scribere*, which, he says, would be *σκύλοις ἐγγράφειν* or *εἰς σκῦλα γράφειν*. Virg. En. iii. 286. Άτε cavo clypeum, magni gestamen Abantis, Postibus adversis figo, et rem carmine signo: Άeneas hæc de Danais victoribus arma, sc. posuit, consecravit. Cf. vii. 183. Esch. S. c. Th. 262. ὅδε ἐπείχομαι Θήσει τρόπαια, πολεμίων ἔσθηματα, Λάφυρα δῆλων δουρίληφθ' ἀγνοῖς δόμοις. Cf. Soph. Ant. 286.

586. γένοιτ' ἀν' ὑφ' Ἑλλήνων edd. even down to King's, who, from the conjecture of Barnes, erased ἀν', which the Schol. also seems not to have read. It

Eurip. Phœn.

undoubtedly injures the sense; the rules of grammar moreover would require *οὐκοτε* to precede, if *ἀν'* were retained; and lastly the MSS. K. M. R. omit it. Porson.

587. Thus Grotius for *ὑπερδράμη*, either from a Ms. or the conjecture of Canter; and thus it is evident that the Schol. read from his interpretation, *ὑπέρτερα γένηται*. Porson. Soph. Ant. 455.

590. προσθεὶς Schol. συνθέμενος, συμφωνήσας: Med. 1353. οὗθ' ἡ τύραννος, οὗθ' δὲ σοὶ προσθεὶς γάμους Κρέων.

591. "δύο is the Attic mode of writing. In Homer and Herodotus it is indeclinable. Δυοῖν is the form for the gen. and dat. Δυεῖν is more rare, and is used only in the gen. Eur. Hel. 652." Matth. Gr. Gr. § 138.

592. κείνων sc. μηστευμάτων: the two evils were, to perish himself and thus lose all the advantages of his new alliance, and to sacrifice the lives of so many in vindicating his rights: or *κείνων* may agree with *Ἄργειων* in allusion to v. 588. and *τῶνδε* with *Θηβαίων* understood.

593. τὸ λίαν, inordinate ambition: as τὸ πλέον 563. Hipp. 264. οὐτω τὸ λίαν ἡσσον ἐπαινῶ Τοῦ μηδὲν ἄγαν. Orest. 696. τῷ λίαν χρῆσθαι καλῶς. On the quantity of λίαν see Porson's Suppl. init.

εἰς ταῦθ' ὅταν μόλητον, αἴσχιστον κακόν.

Χο. ὡς θεοὶ, γένοισθε τῶνδ' ἀπότροποι κακῶν,
καὶ ξύμβασίν τινὸς Οἰδίπου τέκνοις δότε. 595

Ετ. μῆτερ, οὐ λόγων ἀγών ἔστ', ἀλλ' ἀνάλωται χρόνος
οὗν μέσῳ μάτην περαίνει δὲ οὐδὲν ἡ προθυμία·
οὐ γὰρ ἀν ξυμβαῖμεν ἄλλας, οὐ περ τοῖς εἰρημένοις,
ἄστ' ἐμὲ, σκήπτρων κρατοῦντα, τῆσδε ἀνακτ' εἶναι
χθονός. 600

ἀμαθίαι many Mss. and the Schol.;
others ἀμαθία with Aldus, which is not
the dual, as Valck. supposes, but the
sing.; for the nomin. το μόλητον is οἱ δύο.
But I have preferred the plur., as above
401. Porson.

594. Schol. δταν ἔλθοτε εἰς τὸ πο-
λεμεῖν ἀλλήλοις: 1420. εἰς ταῦταν ἥκον.

αἴσχιστον M. ἔχθιστον being written
over as a various reading: αἴσχηστον
J. Brunck therefore has well edited
αἴσχιστον for ἔχθιστον from the membr.;
but would have done better, if, in con-
formity with Pierson, he had edited in
Soph. Philoct. 1284. ἔλθων ἀρίστου
πατρὸς αἴσχιστος γεγόν. Porson. Cf.
Ed. T. 1519.

595. ἀπότροποι: the lengthening of
the preposition in this word is con-
sidered by Porson on Orest. 64. as an
extraordinary license: see his canon
stated in the note on Med. 248.

597. ἔστ' ἀγῶν Ald. and I believe
all Mss. Grotius has edited ἀγῶν ἔστ'.
Porson. Elmsley on Eur. Heracl. 722.
considers the true reading to be, Μῆ-
τερ, οὐ λόγων οὐτ' ἀγῶν, ἀλλ' ἀνήλωται
χρόνος, i. e. δὲ ἀγῶν. Soph. El. 1492.
λόγων γὰρ οὐ Νῦν ἔστιν ἀγῶν, ἀλλὰ
σῆς ψυχῆς πέρι. See below 944.

ἀνάλωται: see the note on Med.
326. In opposition to Matthiae's doc-
trine respecting the deficiency of the
augm. in this verb, which he has bor-
rowed from Valck.'s note on this pas-
sage, Elmsley makes the following re-
marks: "In the first place, these pre-
tended Atticisms violate the analogy
of the language, which is much more
strictly preserved in the ancient dia-
lects, than in that corrupt jargon, which

the Alexandrian grammarians con-
sidered as the standard of the Greek
language, because it happened to be
their own mother tongue. If ἀνάλωται
makes ἀνάλωσα on account of the long
vowel, why do we find ἀρίστησα, ἀθλη-
σα (Soph. Ed. C. 564.) ἦσα, ἦξα, in-
stead of ἀρίστησα, ἀθλησα, ἔσα, ἔξα? If the long α had been supposed by
the Athenians to supersede the aug-
ment, they would have written and
pronounced ἄρα, ἄράμην, ἄλάμην, rather
than ἄρα, ἄράμην, ἄλάμην, as the α is
long in the oblique modes of these aor-
ists. In the second place, we find
ἀνήλωσα &c. in inscriptions which were
engraved long before the Attic dialect
began to decline from its purity. ΑΝΕ-
ΛΟΣΑΝ, i. e. ἀνήλωσαν, occurs in the
Choiseul inscription, which was en-
graved in the same year (Olymp. xcii.
3.) in which the Philoctetes of Sopho-
cles was acted. In the Sandwich in-
scription, which is preserved in the
Library of Trinity College, Cambridge,
we find the word ΑΝΗΛΩΘΗ in the
thirty-first line of the anterior face.
This inscription, although less ancient
than the former, was set up while De-
mosthenes was a little boy, and, in our
judgment, vastly outweighs the auth-
ority of Libanius, which is produced by
that judicious grammarian Thomas Ma-
gister, in favor of ἀνάλωσεν." Notes
on the Ajax of Sophocles, Mus. Crit.
I. p. 369.

600. σκήπτρων Ald. Cant. R. (σκή-
τρων J.) σκήπτρον K. whence is de-
rived the reading of several Mss. σκή-
τρα, which Brunck has edited from the
membr. But σκήτρων is the right read-

τῶν μακρῶν δ' ἀπαλλαγεῖσα νουθετημάτων μὲν ἔα·
καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, η̄ κατθανεῖ.

Πο. πρὸς τίνος; τίς ὦδὸς ἀτρωτος, ὅστις εἰς ἡμᾶς ξίφος
Φόνιον ἐμβαλὼν τὸν αὐτὸν οὐκ ἀποίσεται μόρον;

Ετ. ἐγγὺς, οὐ πρόσω βεβηκώς· εἰς χέρας λεύσσεις
ἐμάς;

Πο. εἰσορῶ. δειλὸν δ' ὁ πλοῦτος, καὶ φιλόψυχον κακόν.

Ετ. κἄτα σὺν πολλοῖσιν ἥλθες πρὸς τὸν οὐδὲν ἐς μά-
χην;

Πο. ἀσφαλῆς γάρ ἐστ' ἀμείνων, η̄ θρασὺς στρατηλάτης.

Ετ. κομπὸς εἰ, σπουδαῖς πεποιθώς, αἴσι σε σάζουσιν θανεῖν.

ing, which all MSS. have below v. 1268. although Aldus has given σκῆπτρον. *Porson.*

603. *τίς δ' ἂδ'* Ald. and some MSS. A point indeed of no great moment, but one on which an editor cannot decide to his satisfaction. The same variation occurs below v. 614. but I have there retained the particle on account of Med. 1383. ἀλλά σ' Ἐριννὺς δλέσσει τέκνων, Φονία τε Δίκη. MH. *Tīs* δὲ κλίνει σοῦ θεὸς η̄ δάμων; Before ἡμᾶς Aldus omits *eis*, and has afterwards οὐ πρόσω βεβηκας *eis* χεῖρας λεύσσεις. Valck. first edited οὐ from MSS. I have taken βεβηκώς from Musgrave's conjecture; βέθηκεν, which Brunck preferred, is far inferior. *Porson.*

τίς ὦδὸς *ά.* Valck. compares Homer Il. Δ. 510. οὐ σφι λίθος χρῶς, οὐδὲ σίδηρος, Χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισι: also the words of Turnus, Virg. Æn. xii. 50. Et nos tela, pater, ferrumque haud debile dextrâ Spargimus, et nostro sequitur de vulnere sanguis.

605. Cf. 920. *δέ* οὐ μακρὰν ἀπεστι, πλησίον δέ σου. Valck. compares Theocr. xxii. 68. where to Pollex inquiring, *τίς γάρ διτρῷ χείρας καὶ ἐμοὺς συνερείσω ίμάντας*; Amycus replies, ἐγγὺς δρᾶς οὐ γέννις ἐλύνει κεκλήσεθ' διάκτης.

606. δειλὸν Flor. and once Stobæus xci. p. 507. Gesner, but in the same page δειλόν θ' and τυφλόν θ' in the

margin: δειλὸν the rest of the MSS.; Schol. Aristoph. Plut. 203. Eustathius Il. E. 515, 24=390, 8. *Porson.*

607. *πολλοῖς* Ald. 611. *ἀπαιτούμεθα*. *Porson.* "In some passages εἴτα signifies notwithstanding, nevertheless; as in the answer of Eteocles to his brother Polynices, who had taxed him with cowardice, κἄτα σὺν πολλοῖσιν ἥλθες πρὸς τὸν οὐδὲν ἐς μάχην; and yet are you come &c. The inconsistency is objected ironically: you believe me to be a coward, it seems; and then you come against me, coward as I am, with numerous forces." Hoogeve. p. 62. ed. Seager.

πρὸς τὸν οὐδὲν sc. ὄντα: cf. 414. "Eur. Otr. 709. *δι πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, Τάλλλ' οὐδὲν, thou who art fit for nothing but &c.* Androm. 50. *παιδὶ τ' οὐδέν*. ἐστ' ἀπὸν, is of no avail: 1080. οὐδέν εἰμ', ἀπωλόμα, I am lost: Rhes. 821. η̄ τὸν *"Εκτόρα Τὸ μηδὲν εἶναι καὶ κακὸν κομίζετε, οὐ πο σονείσετε."* Maitt. Gr. Gr. § 438. Obs. 1. Soph. Aj. 768. δι μηδὲν ὄν, 1231. δι' οὐδὲν ὄν τοῦ μηδὲν ἀντέστης θπερ.

609. *κόμπος*, with the accent changed, Aug. Etymol. M. p. 527, 47. *Porson.* Schol. *τὸ μὲν προσπηγορικὸν, ὡς τέμπος, τὸ δὲ ἐπίθετον, ὡς καρπὸς, λόγος κομπὸς, κομπαστής* δὲ νοῦς, μεγαλοφρονεῖς ἐπὶ ταῖς γενομέναις σπουδαῖς, καὶ συνθήκαις, αἱ τινές σε βύονται τῷ ηδη τεθνήσεισθαι. There does not

Πο. καὶ σὲ δεύτερόν γ' ἀπαιτῶ σκῆπτρα καὶ μέρη
χθονός.

610

Ετ. οὐκ ἀπαιτούμεσθ', ἐγὼ γὰρ τὸν ἔμὸν οἰκήσω δόμον.

Πο. τοῦ μέρους ἔχων τὸ πλεῖον; Ετ. Φήμ'. ἀπαλλάσσου δὲ γῆς.

Πο. ὁ θεῶν Βαρδὸν πατρώων, Ετ. οὖς σὺ πορθήσω πάρει;

Πο. κλύετέ μου; Ετ. τίς δ' ἂν κλύοι σου πατρίδ' ἐπεστρατευμένου;

Πο. καὶ θεῶν τῶν λευκοπάλων δάμασθ'. Ετ. οἱ στυγοῦσί σε.

615

Πο. ἐξελαυνόμεσθα πατρίδος. Ετ. καὶ γὰρ ἦλθες ἐξελῶν.

Πο. ἀδικίᾳ γ', ὁ θεός. Ετ. Μυκῆναις, μὴ 'νθάδ', ὄντα κάλει θεούς.

appear to be any other authority for κούμπος as an adj.: κόμπος, boasting, vaunting words, is not of unfrequent occurrence; Matthiae § 429. considers it to be used in this passage as λῆπας, *nugae*, by Plato, for *nugator*, a trifler: Cic. Ep. ad Att. vi. 3. Amicos habet meras *nugas*.

. σώζοντις (ἐκ τοῦ) θανεῖν: as σωτῆρα κακῶν Med. 361. See Porson's Suppl. p. 29. Alc. 11. δν θανεῖν ἐρρυσάμην. This phrase is sometimes accompanied by μή: Orest. 591. ρύσεται με μή θανεῖν: Herc. F. 197. τὸ σῶμα ρύνεται μή κατθανεῖν: Electr. 540. αὐτὸν ἐξέκλεψα μή θανεῖν, i. e. ὥστε μή θ. See Matth. Gr. Gr. § 541. Med. 35.

611. οὐκ ἀπαιτούμεσθ', Schol. οὐ χρεωτοῦμεν, Potter: *Fruitless are thy demands: in mine own house I will be lord: this is the correct translation of the expression οἰκήσω δόμον: Hippol. 1014. ή σδν οἰκήσεω δόμον—ἐπήλπισα; see Monk's note.*

612. τὸ πλεῖστον Ald. Grotius and most MSS. have the other reading, Porson.

613. Ald. and the greater part of the

MSS. πατρῷοι, which King changed. Porson. Schæfer objects to the interrogative mark after πάρει and also after μου in the next verse.

614. The Attics being averse to the elision of the : in the dat. sing. (Porson Orest. 584.) we must consider πατρίδ' as the accus.: see above 292. Med. 1182.

615. θ. τῶν λ. Grammarians are in doubt whether Castor and Pollux, or Amphion and Zethus, are the deities designated by this epithet: Valck decides with reason in favor of the latter, as the founders of Thebes, and confirms his decision by reference to Herc. Fur. 29. Τὰ λευκοπάλων πρὸ τυραννῆσαι χθονὸς, 'Αμφίον', ἡδὲ Ζῆθον, ἐπούνεα Διός.

616. ἐξελαυνόμεθα ἀπὸ πατρίδος Ald. Almost all MSS. omit ἀπὸ, which Grotius has discarded. Barnes has edited πάτρης, from what source I know not; not from the MS. C. as Burton affirms. Porson. 'Ἐξελῶν for ἐξελάσων: see Med. 69.

617. ἀδικίᾳ γε σῆ, δο θεοὶ Ald. Grotius has omitted δο θεοὶ, King with more

- Πο. ἀνόσιος πέφυκας, Ετ. ἀλλ' οὐ πατρίδος, ὡς σὺ,
πολέμιος.
- Πο. ὅς μὲν ἄμοιρον ἔξελαύνεις. Ετ. καὶ κατακτενῶ γε
πρός.
- Πο. ὦ πάτερ, κλύεις ἂν πάσχω; Ετ. καὶ γὰρ οἵα
δρᾶς κλύει. 620
- Πο. καὶ σὺ, μῆτερ; Ετ. οὐ θέμις σοι μητρὸς ὄνομά-
ζειν κάρα.
- Πο. ὦ πόλις. Ετ. μολὼν ἐς "Αργος, ἀνακάλει Λέρνης
ὑδωρ.
- Πο. εἴμι, μὴ πόνεις σὲ δ' αἰνῶ, μῆτερ. Ετ. ἔξιθι χθονός.
- Πο. ἔξιμεν πατέρα δέ μοι δὸς εἰσιδεῖν. Ετ. οὐκ ἄν
τύχοις.
- Πο. ἀλλὰ παρθένους ἀδελφά. Ετ. οὐδὲ τάσδ' ὄψει
ποτέ. 625
- Πο. ὦ κασίγνηται. Ετ. τί ταύτας ἀνακαλεῖς, ἔχθ-
στος ὥν;

propriety *σῆ*, in which he is warranted by several MSS. ἀδικία σῇ γ' ὁ θεοί J. The reply renders the words ὁ θεοί necessary. *Porson*.

619. καὶ κτανῶ γε πρός some MSS. κατακτενῆ J. For γε Brunck has given σε, from the *membr.*, as I suppose, for thus D.; but the pronoun is more conveniently wanting, being repeated from μ'; nor is the particle without its force. *Æsch.* Prom. 73. Η μὴν κελεύσω κα- πιθωῦξω γε πρός. *Eur.* Heracl. 642. μάλιστα· καὶ πρός γ' εὐτυχεῖς τὰ νῦν τάδε. *Porson*. Cf. 610. 891. 1695. Med. 702.

621. οὐ θεμιτόν σοι Ald. with most MSS. σε for σοι Laud. whence Musgr. elicits οὐ σε θεμιτόν, to which also one of the Leyden MSS. seems to allude by the omission of σοι. But I have followed Grotius, who probably derived θέμις σοι from MSS. *Porson*.

623. μὴ πόνει Schol. μὴ δεινοπάθει, μὴ κάμνε, μὴ θορυβοῦ τούτου χάριν. I am going: do not trouble yourself: this use of the pres. corresponds to the fut. sense which εἴμι and its compounds always bear.

624. εἴμι τὸν δὲ πατέρα μοι δὸς εἰσι- δεῖν. Thus editors after Grotius. Aldus with most MSS. ἔξειμι πατέρα δέ (or δέ γε) μοι δὸς εἰσιδεῖν (Ald. and a few iδεῖν) whence Musgr., by an easy but very true conj: c' ure, ἔξιμεν πα- τέρα δέ μοι δὸς εἰσιδεῖν. In a similar manner I have corrected a passage in the Hec. 1246. In this very scene 616. the Cambr. Ms., D. and J. have ἔξελαύνομαι. In Med. 653. Lascaris has given ἔχω for ἔχομεν. *Porson*.

626. MSS. do not recognise γ', which Aldus adds after ἀνακαλεῖς. The same fault is observable in 628. εἰς πολλά γ'. (εἰς πόλλα ἀθλία γε Grot.) *Porson*.

- Πο. μῆτερ, ἀλλά μοι σὺ χαῖρε. Ιο. χαρτὰ γοῦν
πάσχω, τέκνου;
- Πο. οὐκέτ' εἰμὶ παῖς σός. Ιο. εἰς πόλλα ἀθλία πέ-
φυκ' ἔγώ.
- Πο. ὅδε γὰρ εἰς ἡμᾶς ὑβρίζει. Ετ. καὶ γὰρ ἀνθυ-
βρίζομαι.
- Πο. ποῦ ποτε στήσει πρὸ πύργων; Ετ. ὡς τί μὲν
ἴστορεῖς τόδε; 630
- Πο. ἀντιτάξομαι κτενῶν σε. Ετ. κἀμὲ τοῦδ' ἔρως ἔχει.
- Ιο. ὦ τάλαιν' ἔγώ, τί δράσετ', ὦ τέκνον; Πο. αὐτὸν
σημανεῖ.
- Ιο. πατρὸς οὐ φεύξεσθ' Ἐριννος; Ετ. ἐρρέτω πρόκας
δόμος.
- Πο. ὡς τάχ' οὐκέθ' αἰματηρὸν τούμὸν ἀργῆσει ξίφος.
τὴν δὲ θρέψασάν με γαῖαν, καὶ θεοὺς μαρτύρο-
μει, 635
- ώς ἄτιμος, οἰκτρὰ πάσχων, ἐξελαύνομαι χθονὸς,
δοῦλος ὡς, ἀλλ' οὐχὶ ταύτου πατρὸς Οἰδίπου γεγάν.

627. ἀλλά μοι σὺ χ. This redundancy of the pronoun *μοι* in pathetic appeals is noticed on Hec. 195.

χαῖρε—χαρτά: Potter: ‘But thou, my mother, fare thee well. Joc. To me what can be well, my son?’ This play on the verb *χαίρω* is noticed on Hec. 427. To the instances there given, add Soph. El. 1484. *χαίροις δὲ, εἴ σοι χαρτὰ τυγχάνει τάδε*.

628. Cf. 1056. *εἰς ἀπαντα διοτυχήσεις*.

630. *ὡς τί* (sc. δράσων) μὲν ἴστ. τ.; Eur. Rhes. 99. σὺ δέ *ὡς τί* δράσων πρὸς ταῦθ' ὀπλίζη χέρα; Orest. 794. *ὡς τί* δὴ τόδε; Valck. gives the preference to *εἰς τί*: as Soph. Trach. 407. σὺ δέ *εἰς τί* δὴ με τοῦτ' ἐρωτήσας ἔχεις; considering it probable that *ὡς* and *εἰς* have been interchanged here and above 628. But this opinion seems without weight. We meet with *ἴνα τί* elliptically for *ἴνα τί γέγνηται*, Aristoph. Pac. 409. *ἴνα τί δὲ τοῦτο δράτον*; see Viger p. 206. ed. Seager. Med. 680.

632. αὐτὸν (sc. τὸ ἔργον) σημανεῖ, the event will show; “ Eurip. Bacch. 974. τὰλλα δέ αὐτὸν σημανεῖ: Androm. 264. τὸ δέ ἔργον αὐτὸν σημανεῖ τάχα: Or. 1131. εἰτ' αὐτὸν δηλοῖ τοῦργον, γῆ τείνειν χρέων: Suidas: Αὐτὸν δεῖξει παροιμίᾳ ἐλλείπει τὸ ἔργον.” Valck.

αὐτὸν σημανεῖ is assigned by Aldus to Eteocles, and 634. ἐρρέτω π. δ. Again to v. 635. he prefixes the character of Eteocles, to 636. that of Polynices. There is a confusion in the MSS. I follow Musgr. and Brunck. Person.

634. *ὡς τάχ'*, understand ίσθι: cf. 533. 732. 1078. Hec. 400. *ἄστρον* ἐκούσα παιδὸς οὐ μεθίσυμαι: “ Heliod. Æth. iv. p. 170. οὐχ οὔτως ἥδε η̄ χείρ καὶ ξίφος τούμον ἀργῆσει.” Person.

636. ἀτιμὰ Ald. Grotius first changed it. Person. Cf. Hec. 782.

637. *πρὸς* for *πατρὸς* Ald. perhaps by an error of the press: [or the abbreviated method of writing, according to Valck.] For γεγάν the Flor. Ms.

καὶ τι σοὶ, πόλις, γένηται, μὴ μὲ, τόνδε δὲ αἰτιῶ·
οὐχ ἐκὰν γὰρ ἡλθον, ἀλλὰ δὲ ἐξελαύνομαι χθονός.
καὶ σὺ, Φοῖβ' ἄναξ Ἀγυιεῦ, καὶ μέλαθρα χαίρετε,
ἡλικές θ' οἱ μοὶ, θεῶν τε δεξίμηλ' ἀγάλματα· 641
οὐ γὰρ οἴδε εἴ μοι προσειπεῖν αὖθις ἔσθ' ὑμᾶς ποτέ.
ἔλπιδες δὲ οὐκτα καθεύδουσ', αἷς πέποιθα σὺν θεοῖς,
τόνδε ἀποκτείνας, κρατήσειν τῆσδε Θηβαίας χθο-
ύος.

Ετ. ἔξιθ' ἐκ χώρων ἀληθῶς δὲ ὄνομα Πολυνείκην πατὴρ
ἔθετο σοι θείᾳ προνοίᾳ, νεικέων ἐπώνυμον. 646

affords a remarkable reading μολῶν. **Porson.**

638. μή με, τόνδε αἰτιῶ Ald. μή με
σύ γε τόνδε αἰτιῶ Grot. τῶνδε αἱ. some,
τῶνδε δὲ others, τῶνδε γ' others. Hence
Valck. prefers μή με τῶνδε ἐπαιτιῶ. But
King from K. and Brunck from the
membr. rightly edit the passage: τόνδε
the Cambr. Ms. with δὲ also written
over it: τῶν δὲ M. and δύ for a various
reading. The error originated in the
concurrence of two letters, as Orest.
888. below 1255. 1601. The following
verse Valck. considers spurious: (on
account of the repetition in it and v.
636. but cf. 450. 465. 488. 493. 494.
496.) **Porson.**

640. Ἀγυιεῦ. Hor. Carm. iv. 6, 28.
Levis Agyieu. On the Grecian stage
before the centre or principal door-
way was an altar of Apollo Ἀγυιεύς:
see v. 281. Soph. Ed. T. 16. 909.
Mus. Crit. ii. 213. Aristoph. Σφ. 875.
ἢ δέσποτ' ἄναξ, γεῖτον Ἀγυιεῦ Τούμοῦ
προθύρου.

641. δύμοι Ald. See on Hec. 334.
Porson. Elmsley Preface to Soph.
Ed. T. p. x. "When the article ends
in a vowel, and the word following be-
gins with a vowel, the first syllable of
the latter word is not cut off, but it
coalesces with the article into one syl-
lable by crasis: e. g. for τοῦ ἐμοῦ, τοὺ-
μοῦ, not τοῦ μοῦ, must be written:
τὰμα, τῷμῷ, not τὰ μὰ, τῷ μῷ: οὐδοὶ
and ἀμαὶ not οἱ μοὶ and αἱ μαὶ."

645. ἔξελθ' Ald. contrary to metre

and MSS. Grotius changed it. **Porson.**

646. νεικέων ἐπ. Cf. 1508. δὲ Πολύ-
νείκες, Κφυς δρ' ἐπώνυμος. Orest. 1007.
Quintilian Instit. Orat. v. 10. Nam
et illud apud Euripidem frigidum sane,
quod nomen Polynicis, ut argumentum
morum, frater incessit. But the same
objection applies to Ἀeschylus, S. c.
Th. 575. ἔξυπτιάζων δύμα, Πολυνείκους
βίαν, Δἰς ἐν τελευτῇ τούνομ' ἐνδατού-
μενος, Καλεῖ: 655. ἐπωνύμῳ δὲ κάρτα
Πολυνείκει λέγω: 829. οὐ δῆτ' δρῶς,
καὶ τολυνεικεῖς Κατ' ἐπωνυμίαν, "Ωλογτ'
δεεβεῖ διανοίᾳ. Again he thus plays on
the name of Helen, Agam. 664. Τίς
ποτ' ἀνδραζεν· ὃδ' Εἰς τὸ πᾶν ἐτητύμως
—Μή τις, δυτιν' οὐχ δρῶ—Μεν, προνοί-
ασι τοῦ πεπρωμένου Γλῶσσαν ἐν τύχῃ
νέμων—Τὰν δορίγαμβρον ἀμφινεικῆ θ'
Ἐλέναν; ἐπεὶ πρεπόντως Ἐλέναν, ἔλαν-
δρος, ἔλέπτολις. Sophocles also is
guilty of this trifling: Ajax 430. αἱ, αἱ·
τίς διν ποτ' φεθ' δοδ' ἐπώνυμον Τούμον
ξυνοίσειν δύομα τοῖς ἐμοῖς κακοῖς; Νῦν
γὰρ πάρεστι καὶ δἰς αἰάζειν ἐμοὶ Καὶ τρίς·
τοιούτοις γὰρ κακοῖς ἐντυγχάνω: which,
as a writer in the Class. J. xxviii. p.
316. observes, "can only be rivalled
by a passage in the second part of
Shakspeare's Henry 4th, where the old
Earl of Northumberland, understand-
ing that some fugitive from Shrews-
bury had said that young Percy's spur
was cold, bursts out in the midst of his
agony with the following pun: 'Ah!
said he, that Harry Percy's spur
was cold! Of Hotspur cold-spur.'"

Xo.	Κάδμος ἔμολε τάνδε γὰρ Τύριος, ὡ̄ τετρασκελῆς μόσχος ἀδάμαστον πέσημα δίκε, τελεσφόρον διδοῦσα χρησμὸν, οὐ κατοικίσαι πεδία μιν τὸ θέσφατον χρῆσε πυροφόρ' Αόνων, καλλιπόταμος ὕδατος ἵνα γε νοτὶς ἐπέρχεται γύνας	στροφή.
		650
	Δίρκας χλοηφόρους καὶ βαθυσπόρους.	655
	Βρόμιον ἔνθα τέκετο μάτηρ, Διὸς γάμοις, κισσὸς ὃν περιστεφῆς :	660

Valck. cites also from Ovid Epist. e Ponto iv. 13, 2. quod es, vere, Care, vocaris: 16, 17. Ingeniique sui dictus, cognomine Largus.

649. ἀδάμαστον π. δίκε, i. e. έδικευ
(έαυτὸν κατὰ) π. ἀδ. Schol. τὸ μὴ ὑπό^τ
τως ἡναγκασμένον πτῶμα, ἀλλὰ αὐ-
τορρίφες: *lay down willingly*: Elms-
ley on OEd. T. 196. would read ἀδάμα-
τος throughout the tragedians: in this
passage the correction seems required
on account of the antistr. v. 669. On
the story of the founding of Thebes by
Cadmus, see Ovid. Met. iii. init. and
Lempriere's Class. Dict.

651. Thus the Schol. Aldus and several MSS. κατφίησε or κατφίκεις. Porson.

652. μὲν for μὴν is the correction of Musgr.; χρῆσε πυροφόρῳ Αἴωνι for πυροφόρῳ δόμαινον ἔχρησε that of Valck. Porson. "The Aones, jointly with the Hyantes, succeeded the Ectenes. On the arrival of Cadmus, the Hyantes took up arms to oppose him, but the Aones submitted, and were incorporated with the Phœnicians. The Muses were called Aoniæ, from Mount Heli-con in Bœotia." Anthon's ed. of Lem-

prière, re-edited by E. H. Barker, Esq.
of Thetford, Norfolk. Apoll. Rh. iii.
1184. Καὶ ἦ δὲ μὲν Ἀονίων ἐπιστέ-
ρας πεδίοισι Κάδμος Ἀγηρόβης γα-
γγευὴ εἰσατὸ λαὸν. Ovid Fast. i. 490.
Tyriis qui quondam pulsus ab oris,
Cadmus in Aoniâ constitit exul hu-
mo.

654. καλλιπ. θε.—*votis*, i. e. ν. θε.
τοῦ καλοῦ ποταμοῦ. the river Ismeus.

Iva re Ald. and MSS. which Valck. changed by a slight correction. Person.

655. νοτὶς ἐπέρχεται γαῖας Δίρκας
 χλοηφόρους καὶ βαθυσκόρους γυῖας Ald.
 and several MSS. For γαῖας the Flor.
 has γύιας, some γᾶς; for γύιας, which
 K. omits, the Flor. χάρας. The read-
 ing of Grotius is extraordinary: ν. ἄ.
 γαῖας Δίρκας χλοηφόρου καὶ βαθυρρόου.
 The fact is that γυῖας (or γύιας, as it
 ought always to be written) being mark-
 ed in the margin for a correction,
 found its way into a wrong place. Be-
 low 679. γαῖας for γύιας J. Person.

658. 659. Thus the greater part of the MSS. τέκε Ald. τέκε ποθ' ἀ μάτην Grot. δὴ τέκεν ποθ' ἀ μ. King from K. κισσός twice Grot. Porson.

- έλικτὸς εὐθὺς ἔτι Βρέφος
χλοηφόροισιν ἔρυεσιν
κατασκίοισιν ὄλβίσας ἐνάτισε,
Βάκχιον χόρευμα 665
παρθένοισι Θηβαίαισι
καὶ γυναιξὶν Εὐταῖς.
ἔνθα φόνιος ἦν δράκων αὐτιστρ.
"Ἄρεος, ὀμόφρων φύλαξ,
νάματ' ἔνυδρα καὶ ρέεθρα
χλοερὰ δεργυμάτων κόραισι 670
πολυπλάνοις ἐπισκοπῶν
οὐ ἐπὶ χέρνιβας μολὼν
Κάδμος ὥλεσε μαρμάρῳ,
κρᾶτα φόνιον ὄλεσίθηρος
ώλένας δικῶν Βολαῖς, 675
Δίας ἀμάτορος

663. ἐνάτισεν. Valck. needlessly suspects this word. Hesychius, as he himself acknowledges, has taken it from hence: 'Ἐνάτισεν τὰ νῶτα περιεσκέπτασεν. Musgr. well cites Herc. F. 361. ξανθὰν κρᾶτ' ἐπινωτίσας Δεινῷ χάρματι θηρός. Æschylus applies the same verb in a sense allied to this, Agam. 296. ὑπερτελῆς τε, πόντους διστενάντας, of a lamp illuminating the surface of the sea. A tragic writer in Plutarch, Stob. Ixii. p. 403, l. has said of the wing of the Sphinx, νότισμα θηρός. Porson. 'Ολβίσας ἐνάτισεν is put by hypallage for νεντίσας ὄλβισεν, ramis opacis obductum beavit, i. e. abundantly, richly, luxuriantly twined round him. "Si quid his inest obscuritatis, admota mox illuminat Patarensis Mnasea narratio, quam Scholiastus debemus, et huic quidem, ut puto, soli: Bacchum, de matre cadentem, κισσὸς περὶ τὸν κίονας φυὲς ἐκάλυψεν, et ramis obductum illasem conservavit: διὸ καὶ Περικιούς (sic scribendum in Scholiis) ὁ θεὸς ἐκλήθη παρὰ Θηβαίοις." Valck.

664. χόρευμα in apposition with Βρόμιον: the object celebrated in the dances of the Theban virgins: see Med. 12. Hec. 1150.

Βάκχειον Ald. and most MSS. Εὐθοίς Ald. Εύτοις many MSS. with the Schol. Εύταις the Cambr. Ms. M. and R. Porson.

669. εὐνύδρα Grot. and a portion of the MSS. But the greater part with Aldus ἔνυδρα. Porson.

670. δεργυμάτων κόραισι: by enallage for δέργυμασι κορῶν: thus Ἀesch. Pers. 98. κραυτνῷ ποδὶ πηδήματος for πηδήματι ποδός: Soph. El. 98. μέλαινά τ' ἀστρων ἐκλέλοιπεν εὐφρόνη, for ἀστρα μελαίνης εὐφρόνης. Eur. Hel. 1098. παρῆδι τ' ὄνυχα φόνιον ἐμβαλὼ χροῦς, for παρῆδος χροῦ.

675. ὠλένας Ald. and many MSS. ὠλένης Grot. Cant. as Canter had conjectured; ὠλένας Barnes; Valck. rightly ὠλένας, as in K. M. R. Porson. Connect ὄλεσίθηρος as an epithet to ὠλένας, from ὄλεσίθηρ.

Παλλάδος φραδαῖς
γακετεῖς δικὰν ὁδόντας
εἰς βαθυσπόρους γύας.

Ἐνθεν ἐξανῆκε γᾶ
πάνοπλον ὄψιν ὑπὲρ ἄκρων
ὅρων χθονός· φόνος δέ νιν
σιδαρόφρων ξυνῆψε γᾶ φίλᾳ πάλιν·
αἴματος δ' ἔδευσε
γαῖαν, ᾧ νιν εὐείλοιστι
δεῖξεν αἰθέρος πνοαῖς.
καὶ σὲ, τὸν προμάτορος
Ἰοῦς ποτ' ἔχγονον

"Ἐπαφον, ὡς Διὸς γένεθλον,
ἐκάλεσ' ἐκάλεσα βαρβάρων βοῖ,
ἰὰ βαρβάροις λιταῖς,
βᾶθι, βᾶθι τάνδε γᾶν,
σοί νιν ἔχγονοι κτίσαν,
ἄ διώνυμοι θεαὶ

680

685

ἐπωδός.

690

677. φραδαῖς. "This dat. often

signifies according to, in consequence
of. Il. O. 412. ὑποθημοσύνησιν Ἀθήνης.
Hom. H. in Apoll. I, 98. "Ηρῆς φραδ-
μοσύνη. Eur. Phœn. 1058. χρόνῳ δ'
ζβα Πυθίαις ἀποστολαῖσιν Οἰδίπους δ'
τλάμων Θηβαίαν τάνδε γάν. Xen. Cyr.
I. 2, 4. νόμῳ εἰς τὰς ἑαυτῶν χώρας
ζκαστοι πάρεισω." Matth. Gr. Gr. §
403. c. obs. 2. Ovid. Met. iii. 101.
Ecce viri fautrix—Pallas adest: mo-
tæque jubet supponere terræ Vipereos
dentes.

678, 679. The metres do not cor-
respond with the antistr. (658, 659.)
Brunck has given δικ' ὁδόντας βαθυσ-
πόροις γύας, and a little above Δίας δ'
δ. Porson.

681. ὑπὲρ δ. δ. Schol. εἰς τὴν ἐπι-
φάνειαν τῆς γῆς η ἀντὶ τοῦ ἐπάνω τῆς
ἐπιφανεῖας τῆς γῆς. "Eur. Suppl. 31.
φρίξας ὑπὲρ γῆς τῆσδε κάρπιμος στάχυς.
Apoll. Rh. iii. 1362. Λάμπον ἀναλδή.

682, 683. Αἰδος: σιδαρόφρων δέ νιν

φόνος πάλιν ξυνῆψε φίλᾳ γᾶ: and thus
most Mss. except that some have ξυνῆ-
κε. Grotius and others that follow him,
γᾶ φίλᾳ. By transposition I have made
the verses more harmonious. Porson.

685. εὐείλοιστι is the emendation of
Musgr. for εὐηλίοιστι. Porson.

686. δεῖξεν: cf. Virg. Aen. vi. 870.
Ostendunt terris hunc tantum fata.

693. σῷ νιν ἔχγονῳ the Schol. whom
if we follow, αἱ διώνυμοι must be read,
as some Mss. and edd. have. Porson.
Cf. 842.

694. For δ Scholef. suggests δι: καὶ would perhaps be preferable.

διώνυμοι θ. Schol. παρέσσον η μὲν
Κόρη καὶ Περσεφόνη, η δὲ Δημήτρη καὶ
Γῆ καλεῖται. τὴν οὖν Περσεφόνην πά-
των κασσαν καλεῖ. τὴν δὲ Δημήτραν
πάτων τρόφον.

Περσέφασσα καὶ φίλα

695

Δαμάτηρ θεὰ,

πάντων ἄνασσα,

πάντων δὲ γᾶ τροφὸς,

κτήσαντο πέμπε πυρφόρους

θεᾶς ἀμῦναι τῷδε γᾶ·

700

πάντα δὲ εὐπετῆ θεοῖς.

Ετ. χώρει σὺ, καὶ κόμιζε τὸν Μενοικέαν

Κρέοντ', ἀδελφὸν μητρὸς Ἰοκάστης ἐμῆς,

λέγων τάδ', ὡς οἰκεῖα καὶ κοινὰ χθονὸς

θέλω πρὸς αὐτὸν ξυμβαλεῖν βουλεύματα, 705

πρὶν εἰς μάχην τε καὶ δορὸς τάξιν μολεῖν.

καὶ τοι ποδῶν σῶν μόχθον ἐκλύει παρών·

ὅρῶ γὰρ αὐτὸν πρὸς δόμους στείχοντ' ἐμούς.

Κρ. ἦ πόλλ' ἐπῆλθον, εἰσιδεῖν χρῆζων σ', ἄναξ

Ἐτεόκλεες, πέριξ δὲ Καδμείων πύλας

710

φύλακάς τ' ἐπῆλθον, σὸν δέμας θηρώμενος.

Ετ. καὶ μὴν ἐγώ σ' ἔχρηζον εἰσιδεῖν, Κρέον·

πολλῷ γὰρ εὗρον ἐνδεεῖς διαλλαγὰς,

ὡς εἰς λόγους ξυνῆψα Πολυνείκει μολών.

698. γᾶ τροφός: perhaps this should be written Γᾶ with a capital: " Eur. Bacch. 275. Δημήτηρ θεὰ, (Γῆ δὲ στίγμα, ὄνομα δὲ δικτέτερον βούλει, κάλει.) Αὕτη μὲν ἐν ξηροῖσι ἐκτρέφει βροτούς. But Ceres and Tellus are sometimes distinct divinities. Ovid. Fast. i. 671. mātres frugum, Tellusque Ceresque: 673. Officium commune Ceres et Terra tumentur; Hæc præbet causam frugibus, illa locum: Consortes operum." Valck.

699. Most edd. ἐκτίσαντο, but some MSS. ἐκτήσαντο, whence I have rejected the augment: [thus δίκε 650. χρῆσε 653. τέκετο 658. δεῖξεν 686. κτίσαν 693.] Again πυρφόρους some MSS. incorrectly. Porson.

πυρφόρους Schol. πυρφόρους καλεῖ, ἐπειδὴ ἐν νυκτὶ γινομένων τῶν μυστη-

ρίων οἱ μυούμενοι πῦρ ἔφερον. Suppl. 271. καὶ γῆν, τὴν τε πυρφόρου θεὰν Δήμητρα θέμεναι μάρτυρ.

701. οἰκεῖα καὶ κ. χ. Schol. τουτέστιν ἐμοῦ ἴδια καὶ κοινὰ τῆς χθονὸς, ἤγουν καὶ δμοῦ περὶ πάσης τῆς γῆς.

709. The repetition of the verb ἐπῆλθον displeases Valck. and Musgr.; the former proposes ἐμόχθουν, the latter ἐλείφθην.

711. σὸν δέμας, i. e. σέ: Eur. Alc. 647. οὐκ ἡσθ' ἄρ' ὁρθῶς τοῦδε σώματος πατήρ, i. e. ἐμοῦ.

714. Valck. did not clearly see the construction. Understand ἐμαυτόν. Aristoph. Lysistr. 469. τί τοισδε σατὸν εἰς λόγους τοῖς θηρίοις ξυνάπτεις; Porson. Eur. Heracl. 430. εἰς χεῖρα γῆ ξυνῆψα.

- Κρ. ἥκουσα μεῖζον αὐτὸν ἢ Θήβας φρονεῖν, 715
 κήδει τ' Ἀδράστου καὶ στρατῷ πεκοιθότα.
 ἀλλ' εἰς θεοὺς χρὴ ταῦτ' ἀναρτήσαντ' ἔχειν
 ἂν δὲ ἐμποδὼν μάλιστα, ταῦθ' ἦκα φράσων.
- Ετ. τὰ ποῖα ταῦτα; τὸν λόγον γὰρ ἀγνοῶ.
- Κρ. ἥκει τις αἰχμάλωτος Ἀργείων πάρα. 720
- Ετ. λέγει δὲ δῆ τι τῶν ἔκει νεώτερον;
- Κρ. μέλλειν πέριξ πυκνοῖσι Καδμείων πόλιν
 ὅπλοις ἐλίξειν αὐτίκ' Ἀργείων στρατόν.
- Ετ. ἔξοιστέον γ' ἄρ' ὅπλα Καδμείων πόλει.
- Κρ. ποῖ; μῶν νεάζων οὐχ ὁρᾶς ἂν χρή σ' ὁρᾶν; 725
- Ετ. ἐκτὸς τάφρων τῶνδ', ὡς μαχουμένους τάχα.

715. μεῖζον ἢ Θήβας φρονῶν, i. e. καταφρονῶν Θηβῶν: Schol. τούτων καταστροφὴν πάνταν ῥάστην ἤγεισθαι, καὶ πλέον οἴεσθαι ποιήσειν ἢ ταύτας πυλιορκῆσαι. Heracl. 933. μεῖζω τῆς τύχης φρονῶν πολύ. Androm. 700. φρονοῦσι δῆμον μεῖζον, δύτες οὐδένες.

716. πεκοιθέναι Ald. but πεκοιθότα almost all MSS. The change arose from referring *τε* to the preceding line, whereas it ought to be connected with what follows. Nor is the figure Oropismus, as in *χαίρω σ' ἐληλυθότα*, to be supposed applicable here. Porson.

717. ἀναρτήσαντ' ἔχ., to have these things dependent, the active for the neuter; or for ἀναρτῆσαι, as *κρύψασ* ἔχεις in Hec. 999. see also Med. 33. 89. "This construction is of much more frequent occurrence in Sophocles; but is not found in the remaining plays of Aeschylus." Valck. See Dr. Brasse on Soph. Oed. T. 577. and in Class. J. No. LXX. p. 233.

718. ἐμποδῶν, for ἐν ποσλῷ, of immediate consequence: in this sense Blomfield understands the word in Aesch. Pr. 13. ἔχει τέλος δῆ, κούδεν ἐμποδῶν ἔτι.

719. Nearly the same verse occurs in Soph. Trach. 78. τὰ ποῖα, μῆτερ; τὸν λόγον γὰρ ἀγνοῶ. Porson. "The article is put with the interrogative pronouns ποῖος, τίς, but only with

reference to something preceding, the fuller definition of which the question is to produce. Aesch. Prom. 248. θητοὺς ἔκανσα μὴ προδέρκεσθαι μόνον. ΧΟΡ. τὸ τοῖον εὑρῶν τῆσδε φάρμακον γέσου; Aristoph. Pac. 696. εὑδαιμονεῖ πάσχει δὲ θαυμαστόν. ΕΡΜ. τὸ τί; 693. οἴδα μ' ἐκέλευσεν ἀνατυθέσθαι σου. ΤΡΤΓ. τὰ τί; where τὰ refers to the preceding οἴα." Matth. Gr. Gr. § 264, 4.

722. μέλλων Grot. contrary to Aldus and MSS. πυκνοῖσι for πύργοισι is Reiske's emendation. Porson.

723. Cf. Orest. 438. κύκλῳ γὰρ εἰλισσόμεθα παγχάλκοις δπλοις.

724. ἔξοιστέον γ' ἄρ' δπλα Κ. πάλει, the forces then must be led forth by the city, i. e. the city then must lead forth its forces. Verbs of this kind take an accus. of the object and a dat. of the person. Eur. Or. 759. οἰστόν τάδε, subaud. ἐμοί. See Matth. Gr. Gr. § 447.

726. μαχομένους Ald. and some MSS., contrary to the metre and the consistency of the tense: μαχομένοις J. μαχουμένοις would not be amiss, if referred to πάλει: μαχόμενος L. and two others. Porson. Μαχουμένος agrees with δπλίτας, which is to be supplied from the word δπλα in v. 724. where a comma ought to be placed after πάλει, the present line

- Κρ. σμικρὸν τὸ πλῆθος τῆσδε γῆς· οἱ δὲ ἄφθονοι.
 Ετ. ἐγένδα κείνους τοῖς λόγοις ὅντας θρασεῖς.
 Κρ. ἔχει τιν' ὄγκον τάργος Ἑλλήνων πάρα.
 Ετ. θάρσει τάχ' αὐτῶν πεδίον ἴμπλησα φόνου. 730
 Κρ. θέλοιμ' αὖτε ἀλλὰ τοῦθ' ὁρῶ πολλοῦ πόνου.
 Ετ. ὡς οὐ καθέξω τειχέων ἐσω στρατόν.
 Κρ. καὶ μὴν τὸ νικᾶν ἐστὶ πᾶν εὐθουλία.
 Ετ. βούλει τράπαμαι δῆθ' ὁδοὺς ἄλλας τινάς;
 Κρ. πάσας γε, πρὶν κίνδυνον εἰς ἄπαξ μολεῖν. 735
 Ετ. εἰ νικτὸς αὐτοῖς προσβάλοιμεν ἐκ λόχου;
 Κρ. εἴπερ σφαλεῖς γε δεῦρο σωθῆσει πάλιν.
 Ετ. ἵσον φέρει νύξ· τοῖς δὲ τολμῶσιν πλέον.
 Κρ. ἐνδυστυχῆσαι δεινὸν εὐφρόνης κνέφας.
 Ετ. ἀλλ' ἀμφὶ δεῖπνον οὖσι προσβάλλω δόρυ; 740

being manifestly a continuation of the sense and construction contained in that. This figure is noticed in Hec. 22.

729. *τάργος* Grot. Cant. J. M. the *membranae* of Brunck. "Argos Ald. Porson.

731. "The gen. is used to mark the person or thing to which any thing belongs, whether it be a property, or quality, habit, duty &c. Soph. El. 1054. *πολλῆς ἀρολας* (*ἐστι*) καὶ τὸ θηράσθαι κενὰ, *it partakes of great folly, it is very foolish*, as in Latin, *magna stultitiae est*. Eur. Ph. 731. ἀλλὰ τοῦθ' ὅρῳ πολλοῦ πόνου (*δν*), *a matter of great labour, I see that it is attended with great labour, in which there is no need to supply δεύμενον with Valck*. Thuc. i. 83. *Ἴστιν δὲ πόλεμος οὐχ ὅπλων τὸ πλέον, ἀλλὰ δαπάνης*: v. 9. *νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι, that alacrity and a love of honour are necessary to fight well.*" Matth. Gr. Gr. § 872.

732. Supply *ἴσθι*, or *γίνωσκε* with the Schol. See above 638.

733. καὶ εὐθουλίᾳ Pierson, badly. There is an old adage: *τύχη τὰ θητῶν πράγματ', οὐκ εὐθουλία*. Below, some MSS. and edd. have *προσβάλομ' ἀν*, Eurip. *Phæn.*

a solecism. Porson. Construe thus: καὶ μὴν εὐθουλία ἐστὶ πᾶν (*κατὰ*) τὸ νικᾶν, and yet circumspection is every thing for victory.

734. *βούλει* (*ἴνα*) *τράπαμαι*: Anacr. Od. 12. *τί σοι θέλεις ποιήσω*; The same ellipse is frequent in Latin: Virg. Ecl. iii. 28. *Vis ergo, inter nos, quid possit uterque vicissim, Experiatur?*

736. *εἰ* is interrogative in Hec. 978. *εἰ τῆς τεκούσης τῆσδε μέμνηται τι μοῦ*;

737. *σφαλεῖς* γε Ald. For *σωθῆσην* Valck. *σῶς ήξεις*, without necessity. Porson.

738. This verse is now read correctly in Schweigh.'s ed. of Polybius xxxi. 21, 12. Formerly: *εἰς δὲ φ. ν. τοῖς δὲ τολμῶσι τι πλέον*. Porson.

740. *προσβάλλω* Ald. *προσβαλῶ* Flor. Grot. *προσβάλλω* others: all correctly; but, *ceteris paribus*, the aor. is preferable, as in 746. In Aristoph. Rau. 631. Καὶ πῶς βασανίζω; a Ms. according to Brunck has rightly *βασανίσω*. In Theam. 946. for *Τί σοι χαρίσομαι*; Brunck, adopting the opinion of Pierson on Moeris p. 106, has edited *χαριοῦμαι*, to no purpose: *χαρίσωμαι*, with a long vowel, was all the altera-

- Κρ. ἔπειταντος ἀν γένοιτο· νικῆσαι δὲ δεῖ.
 Ετ. Βαθύς γέ ται Διρκαῖος ἀναχωρεῖν πόρος.
 Κρ. ἄπαν κάκιον τοῦ Φυλάσσεσθαι καλῶς.
 Ετ. τί δ', εἰ καθιττεύσαμεν Ἀργείου στρατόν;
 Κρ. κάκει πέφρακται λαὸς ἀφρασιγ πέριξ. 745
 Ετ. τί δῆτα δράσω; πολεμίσαι δῶ πόλιν;
 Κρ. μὴ δῆτα· Βουλεύου δ', ἐπείπερ εἴ σοφός.
 Ετ. τίς οὖν πρόνοια γίγνεται σοφωτέρα;
 Κρ. ἐπτ' ἄνδρας αὐτοῖς Φασὶν, ὡς ἥκουσ' ἴγα,
 Ετ. τί προστετάχθαι δρᾶν; τὸ γὰρ σθένος Βραχύ. 750
 Κρ. λόχων ἀνάσσειν, ἐπτὰ προσκεῖσθαι πύλαις.
 Ετ. τί δῆτα δρῶμεν; ἀπορίαν γὰρ οὐ μενῶ.
 Κρ. ἐπτ'. ἄνδρας αὐτὸς καὶ σὺ πρὸς πύλαις ἐλοῦ.
 Ετ. λόχων ἀνάσσειν, ἢ μονοστόλου δορός;
 Κρ. λόχων, προκρίνας οἴπερ ἀλκιμάτατοι. 755

tion necessary. *Porson*. See the note on Med. 1272.

742. δέ τοι Ald. but γέ τοι almost all MSS. γένοιτο L. The fact is, that the transcriber had written at first γένοι, then over that as a correction put το,
το

γένοι. *Porson*. Valck. compares Il. M. 62. ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας Ιτωνος, 'Η δὲ μάλ' ἀργαλέη τερπαν. On the infin. after adj., see Med. 266. Construe thus: at least however the stream of Dirce is deep for them to cross in their retreat.

743. Paraphr. τὰ πάντα δεύτερα τῆς εὐλόγου ἀσφαλεῖας: every thing is worse, i. e. nothing is more to be relied on, than good precautions.

744. στρατῶν Ald. perhaps accidentally. *Porson*.

745. πολεμίσαι δῶσαι Ald. πολεμίσαι δῶσαι edd. and most MSS.; but that which D. J. exhibit is more elegant and harmonious. *Porson*.

747. μὴ δῆτα: cf. Med. 337. Hoogeve. p. 48. ed. Seager.

748. Scaliger had noted γίγνεται, from a Ms. I suppose. *Porson*.

749. φασιν, ὡς ἥκ. Cf. Med. 289.

κλίνω—ἥς ἀπαγγέλλουσί μοι.

750. προστέτακται in some copies as a various reading. *Porson*.

752. Schol. οὐ μενῶ ἔως εἰς ἀπολαρ καὶ ἀμηχανίαν πέσω.

753. Cf. Aesch. S. c. Th. 57. πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεις Πυλῶν ἐπ' ἔξοδοισι ταχεῦσαι τάχος.

754. μονοστόλου, i. q. μόνου: as in Alc. 418. λείπομαι φίλας Μονοστόλος τε ματρός: where the Schol. observes, ἀπὸ μεταφορᾶς τῶν μονοστελλομένων πλοίων μονοστόλος οὖν ἀντὶ τοῦ ἑρμός. In compound words, one part of the compound is frequently neglected, as ποδάκες δύμα Aesch. S. c. Th. 619.

755. "The adj., in order to determine more accurately the substantive, and to express this determination better, is subjoined with the relative and the verb εἰμί. Il. H. 50. αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν δοτις ἀριστος, for τὸν ἀριστον Ἀχαιῶν: P. 61. δε τὸ τε λέων—βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ητοις ἀριστη: 509. ητοι μὲν τὸν νεκρὸν ἀπιτράπεθ', οἵτε Κριοτοι, 'Αμφ' αὐτῷ βεβάμεν." Malth. Gr. Gr. § 445. a.

- Ετ.** ξυνῆκ· ἀμύνειν τειχέων προσαμβάσεις.
Κρ. καὶ ξυστρατήγους εἰς δὲ ἀνὴρ οὐ πάνθ' ὄραι·
Ετ. θάρσει προκρίνας, ἦ Φρενῶν εὑθουλία;
Κρ. ἀμφότερον ἀπολειφθεῖ γὰρ οὐδὲν θάτερον.
Ετ. ἔσται τάδ· ἐπτάκυργον ἐς κύκλου μολὼν, 760
 τάξις λοχαγοὺς πρὸς πύλαισιν, ὡς λέγεις,
 ἵσους ἴσοισι πολεμίοισι ἀντιθείς.
 ὄνομα δὲ ἐκάστου διατριβὴ πολλὴ λέγειν,
 ἐχθρῶν ὑπὲν αὐτοῖς τείχεσιν καθημένων.
 ἀλλ' εἴμι, ὅπως ἂν μὴ καταργῦμεν χέρα. 765
 καὶ μοι γένοιτο ἀδελφὸν ἀντήρη λαβεῖν,
 καὶ ξυσταθέντα διὰ μάχης ἐλεῖν δορὶ,
 κτανεῖν θ', ὃς ἥλθε πατρίδα πορθήσων ἐμήν.
 γάμους δὲ ἀδελφῆς Ἀντιγόνης παιδός τε σοῦ 770
 Αἴμονος, ἐάν τι τῆς τύχης ἐγὼ σφαλῶ,
 σοὶ χρὴ μέλεσθαι· τὴν δόσιν δὲ ἐχέγγυον
 τὴν πρόσθε ποιῶ νῦν ἐπ' ἐξόδοις ἐμαῖς.
 μητρὸς δὲ ἀδελφὸς εἴ τι δεῖ μακρηγορεῖν;
 τρέφ' ἀξίως νιν, σοῦ τε τὴν τ' ἐμὴν χάριν.

759. The ellipses being supplied, construe thus: τὸ γὰρ ἔτερον ἀπολειφθὲν τοῦ ἔτερου οὐδέν εστι. On the pause in this verse, see Porson Suppl. p. 81—xvi.

760. ἐλθὼν δὲ ἐπτάκυλον ἐς πόλιν Ald. ἐλθὼν δὲ (or without δὲ) ἐπτάκυργον ἐς πόλιν some Mss. Others ἐπτάκυργον ἐς πόλιν μολών: κύκλου for πόλιν is Musgrave's emendation. Porson. Cf. 294.

762. Cf. Soph. Ant. 141. ἐπτὰ λοχαγοὺς γὰρ ἐφ' ἐπτὰ πύλαις Ταχθέντες ἵσοι πρὸς ἵσους.

763. Brumoy well remarks that Aeschylus (S. c. Th. 373.) is here obliquely aimed at. Porson.

765. καταργῦμεν. On this word see Schleusner's Lex. N. T. Luke 13, 7.

766. Cf. 1386. Il. E. 118. δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς δρυὴν ἔγχεος

ἐλθεῖν.

767. ξυσταθέντι Abresch. and ἐλθεῖν for ἐλεῖν. Pierson also θένειν, a bad emendation: ἐλθεῖν, Cant. Flor. M. R. but ἐλεῖν for a various reading M. R. The following verse both here and below 1391. Valck. considers spurious; Brunck ejects it in this place, but retains it in the latter: κτανεῖν D. J. and below 771. δόσιν δὲ for δόσιν τ' in several Mss., as Aldus also. Porson.

770. Schol. ἐὰν τῆς εὐτυχίας ἀποτύχω: "σφάλλεσθαι τίνος, to be deceived with respect to a thing, e. g. σφάλλεσθαι ἐλπίδος, Herod. ii. as φεύδεσθαι ἐλπ. i. 141. Eur. Med. 1000. δέξης ἐσφάλην εὐαγγέλου. In a derivative sense, Eur. Or. 1076. γάμου δὲ τῆς μὲν δυσπότημου τῆσδε ἐσφάλην. It is the same with ἀμαρτάνειν τινός." Matth. Gr. Gr. § 816.

πατὴρ δὲ ἐς αὐτὸν ἀμαθίαν ὄφλισκάνει, 775
 ὅψιν τυφλώσας· οὐκ ἄγαν σφ' ἐπήνεσα·
 ἡμᾶς τὸν ἀραιῖσιν, τὸν τύχην, κατακτενεῖ.
 ἐν δὲ ἐστὶν ἡμῖν ἀργὸν, εἴ τι θέσφατον
 οἰωνόμαντις Τειρεσίας ἔχει φράσαι,
 τούδε ἐκπυθέσθαι ταῦτα· ἐγὼ δὲ παῖδα σὸν 780
 Μενοικέα, σοῦ πατρὸς αὐτεπώνυμον,
 ἄξοντα πέμψω δεῦρο Τειρεσίαν, Κρέον.
 σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται·
 ἐγὼ δὲ τέχνην μαντικὴν ἐμεμψάμην
 ἡδη πρὸς αὐτὸν, ὥστε μοι μορφὰς ἔχειν. 785
 πόλει δὲ καὶ σοὶ ταῦτα ἐπισκήπτω, Κρέον.

775. Schol. εἰς ἑαυτὸν ἀμαθὲς ἐποίησεν : see Med. 405.

776. οὐκ ἄγαν for ἄκιστα, the figure Litotes : cf. Med. 705. οὐδὲ ταῦτα ἐπήνεσα.

777. ἡμᾶς τὸν Brunck from his membr., Aug. Flor.; thus also Ald. ἡμᾶς δὲ others with Grotius. Porson. Schol. καὶ ἡμῶν αἵτιος θανάτου γενήσεται, δον ἐπὶ ταῖς δραῖς, ἐὰν συμβῇ αὐτὰς ἴσχεται· τὸ γὰρ τὸν τύχην τοῦτο δηλοῖ.

778. Τὸν δὲ ἡμῖν ἀργὸν ἐστι Ald. ἡμῖν Brunck. (Some MSS. omit δ.) But since Eurip. shortens the last syllable in ἡμιν and ὑμιν in no other passage, except in a single fragment, and that perhaps a corrupt one, I have changed the order of the words with the Schol., Grotius, the Leyden MSS. and five which I have myself inspected. Porson. Ἀργὸν for ἄεργον, Schol. ἄπρακτον, παραλελειμμένον.

780. Schol. τὸν Εἴ τι εἰπὼν (778.) ἀνταῦθα ἐπάγει πλησίον τὸ ταῦτα πρὸς τὸ σημαινόμενον. Ομοιον τῷ, Κοινὰ δέ, εἴ τι πείσεται Ἐπτάκυργος ἀδε γά, Φοινίσσα χώρᾳ. (251.)

781. αὐτεπώνυμον Ald. and a portion of the MSS. Porson. Schol. τῷ αὐτῷ ὀνόματι καλούμενον.

782. ἄξοντα for λαβόντα (which is certainly Greek, but inconsistent with the sense) is Valkenaeer's emendation.

Porson. Both Schaefer and Scholefield satisfactorily demonstrate that Porson has too hastily rejected the original reading: ἄξοντα, as the former observes, would signify, *I will send him hither, to conduct Tiresias (who is now present) somewhere else.* The very instances adduced by Valck. show this: Eur. Heracl. 137. πέμπει Μικρήνων δεῦρο μ' Εὑρυτθεὺς Κναξ, "Ἄξοντα τούτοις. Hom. Il. Θ. 367. εἰς αὖτα πυλάρτα προῦπεμψεν 'Εξ Ἐρέθευς ἄξοντα κύνα στυγεροῦ Αἴδαο. Scholefield remarks that two commands are implied, that Menœceus should find Tiresias, intimated by λαβόντα, and that he should conduct him to Creon; and that Euripides has concisely expressed the force of Terence's phrase in the Andria iv. 2. Jam jam ubi erit, inventum tibi curabo et tecum ad ductum. In general the participle λαβὼν or παραλαβὼν means simply in company with: thus Beck cites from Lucian Asin. T. II. p. 607. λαβὼν τὴν δέσποιναν ἐβάδιζον: and Schaefer from Plut. V. Alex. 10. δέ δὲ Φίλιππος αἰσθόμενος, ίδων εἰς τὸν Ἀλεξάνδρου δωμάτιον παραλαβὼν τῶν φίλων αὐτοῦ καὶ συνήθων ἔγα κ. τ. λ.

783. ἡδὺς for ἡδέως: Med. 355. λέλεκται μῆθος ἀψευθῆς δέ. Matth. Gr. Gr. § 446.

Ἴνπερ κρατήσῃ τάμα, Πολυνείκους νέκυν
μήποτε ταφῆναι τῇδε Θηβαίᾳ χθονί·
Θνήσκειν δὲ τὸν θάψαντα, κανὸν φίλων τις ἦ.
σοὶ μὲν τάδε εἶπον προσπόλοις δὲ ἐμοῖς λέγω, 790
ἐκφέρετε τεύχη, πάνοπλά τ' ἀμφιβλήματα,
ώς εἰς ἀγῶνα τὸν προκείμενον δορὸς
ὅρμαμεν ἥδη ξὺν δίκῃ νικηφόρῳ.
τῇ δὲ εὐλαβείᾳ, χρησιμωτάτη θεᾶν,
προσευξόμεσθα τήνδε διασῶσαι πόλιν. 795
Χο. ὁ πολύμοχθος "Ἄρης, τί ποθ' αἴματι στροφή.
καὶ θανάτῳ κατέχει, Βρομίου παράμουσος ἑορταῖς;
οὐκ ἐπὶ καλλιχόροις στεφάνοισι νεάνιδος ὄρας,
Βόστρυχον ἀμπετάσας, λωτοῦ κατὰ πνεύματα
μέλπει
μοῦσαν, ἐν ᾧ χάριτες χοροποιοί· 800

787. ἴνπερ κρ. τάμα, i. q. ἴνπ. ἔγῳ κρατήσω: see Med. 347.

790. αὐδῶ Ald. which has found its way here from v. 577. above: εἶπον almost all MSS. Again 795. διασῶσαι for διασώζειν in most MSS. Porson. On the use of εἶπον in the present, see Med. 274. also above v. 505. "Eur. Suppl. 1213. Σοὶ μὲν τάδε εἶπον παισὶ δὲ Ἀργείων λέγω. Electr. 1276. σοὶ μὲν τάδε εἶπον: Rhes. 640. καὶ ταῦτ' ἔγῳ μὲν εἶπον. Hence it appears that εἶπον is peculiar to the style of Eurip." Valck.

791. In Aesch. S. c. Th. 672. Eteocles exclaims, φέρ' ὡς τάχος Κιημίδας αἰχμῆς καὶ πετρῶν προβλήματα.

796. ὁ πολύμοχθος "Ἄρης, the nom. for the voc.: see Med. 1071.

797. κατέχει (for κατέχῃ) D. rightly. Porson. On the interrogative force of ποτὲ, see Hec. 85.

παράμουσος, ill-tuned, i. q. ἄμουσος or ἀπόμουσος, Med. 1085. Such is the force of the preposition παρὰ in παράνοια for ἄνοια, Or. 814. παράκοτος, mad, Aesch. Pr. 601. and παρακαλῶ, to be mad, 1090. which meanings are de-

duced from striking the lyre out of tune. See Blomf. Gloss.

798. ὄρας Ald. and some MSS. ὄρας King from the Schol. Porson. Valck. suggests αὔρας, connecting it with ἀμπετάσας: but νεάνιδος (or νεανίδος Hec. 575.) is thus too vague: νεάνιδος ὄρας is the same as νεανίδων, as *juventus* or *jurentas* (Hor. Od. I. xxx.) for *junes*.

στεφάνοισι καλλ., the graceful-dancing rings or circles: thus the Latins use *corona*, Ovid. Met. xiii. i. vulgi stante coronâ.

799. Eustathius on Il. B. p. 314, 36—260, 50. remarks that some corruptly read here λωτοῦ: but he has well retained the Attic form μέλπει. Porson. Monk on Alc. 356. produces passages where allusion is made to the flutes formed from the African lotus: Iph. 1036. τίς ἄρ' ὅμεναιος διὰ λωτοῦ Λίθυος——; Tro. 544. Λίθυς τε λωτὸς ἐκτύπει. Hel. 169. έχουσαι τὸν Λίθυν λωτόν.

800. χαροποιοί Ald. and the greater part of the MSS.; but χοροποιοί Flor. Aug. Thus in Hec. 911. the Ms. C. has rightly χοροποιῶν in the text; in

ἀλλὰ σὺν ὄπλοφόροις, στρατὸν' Αργείων ἐπιπνεύσας
 αἴματι Θήβας, κῶμον ἀναυλότατον προχορεύεις·
 οὐ πόδα θυρσομανῆ νεβρίδων μέτα δινεύεις, ἀλλ'
 ἄρμασι καὶ ψαλίοις τετραβάμοσι μάνυχα πῶλοι·
 'Ισμηνοῦ τ' ἐπὶ χεύμασι βαίνων 805
 ἵππείαισι θοάζεις,
 'Αργείους ἐπιπνεύσας
 γέννα Σπαρτῶν,
 ἀσπιδοφέρμονα θίασον εὔοπλον,
 ἀντίπαλον κατὰ λάϊνα τείχεα. 810
 ἦ δεινά τις "Ἐρις θεὸς, ἂν τάδε
 μήσατο πήματα γᾶς βασιλεῦσι,
 Λαβδακίδαισι πολυμόχθοις.
 ὦ ζαθέων πετάλων πολυθηρότα- ἀντιστρ.

Æsch. Suppl. 689. ἄχαριν for ἄχορος
 Plut. Epirot. p. 758. F. Porson. You
 chant to an air on the flute, a tune in
 which are dance-inciting attractions, a
 dance-inspiring strain.

802. αἴματι is susceptible of two interpretations: *hating incited the Argive army against the race of Thebes*, (cf. 807.) or *to the slaughter of Thebes*, i. e. the Thebans. Valckenaer understands it in the latter sense.

κῶμον ἀν. προχ., you dance before us
 with most unmusical revelry: cf. Herc.
 Fur. 892. κατάρχεται χορεύματ' ἡτερ
 τυπάνων, Οὐ Βρομίφ κεχαρισμένα θύρσων.
 Scholefield has properly lengthened
 the pause after προχορεύεις: former
 edd. have only a cunimata.

803. οὐ πόδα θυρσομανῆ is Mus-
 grave's emendation for οὐδὲ ὅπδο θυρσο-
 μανῆ. Aldus and some MSS. omit ἀλλ'
 at the end; but others with Grotius
 have it. Porson.

804. Thus some MSS. ψαλίων and
 πῶλων Ald. also others more corruptly
 μωνύχων. In the next verse most MSS.
 properly add τε. Porson.

806. ἵππ. θοάζεις Schol. ἵππεύσεσιν
 δρμῆς, from θοδς, swift: see Dr. Brasse
 on Soph. Ed. T. 2.

807. 'Αργείους rightly in Ald. and a
 part of the MSS.; but γένναν Ald. γέν-
 να MSS. To avoid the hiatus, I have
 made a transposition. For ἐπιπνεύσας
 Musgr. conjectures ἐπιλάμψας, and that
 the words χαλκῷ κοσμήσας originated
 from thence as a gloss; these, which
 almost every Ms. inserts after τείχεα
 810, King, following one or two, has
 discarded. Porson. Schol. διεγέρεις
 τοὺς 'Αργείους κατὰ τῆς γενεᾶς τῶν ἀπὸ
 τῆς σπορᾶς τῶν δδόντων τοῦ δράκοντος
 ἀναδοθέντων.

809. ἀσπιδοφέρμονα, i. q. ἀσπιδηφό-
 ρον, and probably of the same origin:
 it has no other authority than this pas-
 sage.

θίασον εὔοπλον Ald. εὔοπλον Grot.
 εὔοπλον K. and I think L. It must also
 be restored to Hec. 1080. according to
 Eustathius on Il. B. p. 358, 32—271,
 33. Porson. Schol. χορδὴ οὐ θυρσο-
 φόρον, ἀλλ' ἀσπιδοφέρμονα, οὐ συνθί-
 σον καὶ σύγκωμον χορδὴ, ἀλλ' ἀντίπα-
 λον. εἰ δὲ ἐπὶ Διονύσου, οὗτος ἀν. ἔφη,
 θυρσοφόρον θίασον, σύγκωμον.

813. Λαβδακίδαις πολυμόχθοις Ald.
 and several MSS. Λαβδακίδαις Cant.
 Porson.

814. ξαθ. πετ.—νάπος, Schol. ξυα-

τον νάπος, Ἀρτέμιδος χιονότροφον ὄμμα Κιθαι.
ρῶν,

815

μήποτε τὸν θανάτῳ προτεθέντα, λόχευμ' Ἰοκάστας,
ἄφελες Οἰδιπόδαν θρέψαι βρέφος ἐκβολον οἴκων,
χρυσοδέτοις περάκαις ἐπίσαμον·

μηδὲ τὸ παρθένιον πτερὸν οὐρειον τέρας ἐλθεῖν,
πένθεσα γαίας, Σφιγγὸς, ἀμουσοτάταισι σὺν ὄδαις·

θέλων δένδρων πεπληρωμένον, a woodfull
of leaves, a leafy wood. See Maith. Gr.
Gr. § 333. On the word *νάπος*, Mit-
ford (Hist. of Greece V. p. 292.) has
the following note: "Xenophon (A-
nab. vi. 5, 6.) has certainly meant to
describe a *valley* or *glen*; what in the
provincial speech of the south of Eng-
land is called a *bottom*, in that of the
north a *dene* or *gill*; and the action of
the horse shows that it was *without
wood*, or *very recently wooded*." In
Med. 3. we have the word *νάπη* used
of a mountain, μήδ ἐν νάπαισι Πηλίου
πεσεῖν ποτὲ Τυηθείσα πεύκη. Plato
Leg. vi. p. 269. ὅδατα ρέοντα ἐκ τῶν
ἀψηλῶν ἐς τὰς ἐν τοῖς ὄρεσι νάπας, δσαι
κοῖλαι.

815. ὄμμα: "quem Dea venatrix.
reliquis montibus antetulit, et plus
oculis suis amavit, Diana vocat ὄμμα
χιονοτρόφον: Peninsularum, Sirmio,
insularumque ocellus Catullo dicitur
xxxii 2." Valck. Thus Cicero, Ep. ad
Att. xvi. 6. says, cur ocellos Italiae, vil-
lulas meas non video? See Blomf.
Gloss. Aesch. Pers. 173. Valckenaer's
ed. gives χιονοτρόφον with the accent
on the penult., with which the explana-
tion of the Schol. coincides: τὸ οἶνον
τρέφον χιένα, διὰ τὸ ἀεὶ εἶναι κεκαλυμ-
μένον ὥπ' αὐτῆς: but in his Diatr. p.
202. he reads χιονότροφον, which he
renders *nivibus nutritum*.

816. Ἰοκάστης Ald. Οἰδιπόδαν
Brunck from his *membr.* Below 827.
Οἰδιπόδα for Οἰδίποδος the same and
several MSS. On the contrary 1361.
Οἰδίποδος for Οἰδίπου R. Porson.

818. The allusion in this line is to
the subsequent act of Oedipus in blind-
ing himself, (v. 60. χρυσηλάτοις πόρ-

παισιν αἰμάξας κόρας:) not to the cir-
cumstance which accompanied his ex-
posure, and from whence he derived
his name, viz. the piercing of his an-
cles, (v. 26. σφυρῶν σιδηρὰ κέντρα
διαπείρας μέσον.) Potter's translation
is singularly inaccurate: 'Tho' many
a golden clasp adorned the child.'

819. τὸ παρθ. πτ.—Σφίγγος, i. e.
τὴν Σφίγγα, τὴν πτεροῦσσαν παρθένον:
cf. 1037. μιξοπάρθενος, δάιον τέρας,
φοιτάσι πτεροῖς: also 1057. Before
ἐλθεῖν supply ἄφελεν.

820. πένθεα γαίας, in apposition to
οὐρειον τέρας. "The subst. which is
added should be properly in the same
case and number as the first; but they
often deviate from this, especially if
the apposition contains an *abstractum
pro concreto*. Hes. Th. 792. ἡ δὲ μῆ
(μοῖρα) ἐκ πέτρης προρέει, μέγα πῆμα
θεοῖσι. Herod. i. 205. γεφύρας ἑνγ-
νύων ἐπὶ τοῦ ποταμοῦ διάβασιν τῷ στρα-
τῷ: as Aesch. Ag. 953 (=918.) ὅπας
τις ἀρβύλας Λύοι τάχος πρόδουλον (al.
πρόδουλος) ἔμβασιν ποδός. Soph. Ed.
C. 472. κρατῆρές εἰσιν, ἀνδρὸς εὔχειρος
τέχνη. Eur. Ph. 829. οἱ μὴ νόμιμοι
τοι παῖδες Ματρὶ λόχευμα, μίασμά τε
πατρός. Tro. 429. ἀπέχθημα πάγκοινον
βροτοῖς Οἱ περὶ τυράννους καὶ τόλεις
ὑπηρέται. The apposition is often in
the plural, whilst the subst. is in the
singular. Eur. Hipp. 11. Ἰππόλυτος,
ἀγνοῦ Πιτθέως παιδεύματα. Or. 1050.
πῶς δὲ ξίφος νὰ ταῦτα, εἰ θέμις, κτάναι,
Καὶ μηῆμα δέξαιθ' ἐν, κέδρου τεχνάσ-
ματα. Thus it stood Soph. Phil. 36.
correctly before the ed. of Brunck: αὐτόξυλον γ' ἔκπωμα, φλαυρούργου τι-
νὸς Τεχνήματ' ἀνδρός." Matth. Gr. Gr.
§ 431.

ἄποτε Καδμογενῆ, τετραβάριοσιν ἐν χηλαῖσι 821
τείχεσι χρυπτομένα, φέρεν αἰθέρος εἰς ὄβατον
φῶς

γένναν, τὰν ὁ κατὰ χθονὸς "Αἰδας
Καδμείοις ἐπικέμπει.

δυσδαιίμων δ' ἔρις ἄλλα
θάλλει παῖδων

825

Οἰδιπόδα κατὰ δάματα καὶ πόλιν.
οὐ γὰρ ὁ μὴ καλὸν, οὔποτ' ἔφυ καλὸν,
οὐδὲ οἱ μὴ νόμιμον τοι παῖδες
ματρὶ λόχευμα, μίασμά τε πατρός· 830
ἡ δὲ σύναιμον λέχος ἥλθεν.

ἔτεκες, ὦ γᾶ, ἔτεκές ποτε, ἐπωδός.

Βάρβαρον ὡς ἀκοὰν ἐδάην, ἐδάην ποτ' ἐν οἴκοις,
τὰν ἀπὸ θηροτρόφου φοινικολόφοιο δράκοντος
γένναν ὁδοντοφυῆ, Θήβαις κάλλιστον ὄνειδος. 835

'Αρμονίας δέ ποτ' εἰς ὑμεναίους

821. ἐν, which Grotius and King from K. have added, Aldus and most MSS. omit. In Aldus also χηλαῖ. Porson. I have put a comma after χηλαῖ to connect it with φέρεν.

822. αἰθ. εἰς ἄβ. φ. Schol. ὑπερβολικῶς τοῦτο φησὶν, διντὶ τοῦ εἰς ὑψος πολὺ, φοτε προσεγγίζειν τῷ αἰθέρι.

823. τὰν King, from K. for ἄν. Again καταχθόνιος Ald. Porson. Here the relative τὰν does not refer to the nearest antecedent γένναν, but to τὸ παρθ. πτ. Σφιγγός, which is in sense the same as τὴν Σφίγγα: see Med. 200. Hec. 22.

824. On the use of the present for the past tenses, see Hec. 641. Med. 1138.

826. θάλλει Schol. αὕξεται: Soph. Phil. 258. ἡ δὲ ἐμὴ νόσος 'Αεὶ τέθηλε πάντι μεῖζον ἔρχεται.

828. For the second καλδὺ Valck. conjectures φίλον from the dictum of Theognis: "Ο, πτι καλδὺ φίλον ἔστι, τὸ δὲ σὲ καλδὺ, οὐ φίλον ἔστι, which he relates that the Gods sang at the nup-

tials of Harmonia; which nuptials Euripides certainly alludes to just below, 836. Porson. The sense is: οὐδέποτε ἐσ καλδὺ ἀπέβη.

829. After νόμιμοι Grotius added ποτε from his Ms., King τοι from K., most editors neither: νόμιμον is the conjecture either of Starkland or Musgr. Porson. The constr. is: οὐδέ τοι οἱ παῖδες, μητρὶ μὴ νόμιμον λόχ., πατρός τε μίασμα, sc. καλοί εἰσι.

830. 831. Aldus omits τε. In the same and several MSS. ἡ δὲ σύναιμον εἰς λέχος ἥλθεν. Grotius from K. ἡ δὲ σύναιμον γ' ἥλθε λέχος. Brunck has correctly erased εἰς. Soph. Aj. 491. τὸ σὸν λέχος ξυνήλθον. Porson.

833. Potter: 'the ancient fame, Barbaric though we are, had reached our ear.'

835. κάλλιστον ὄνειδος, a famous story: Schol. κλέος, ἐγκώμιον: see the note on Med. 514. It occurs in the same sense below 1746. Σφιγγός αὐτοφέρεις ὄνειδος; 'Απαγε τὰ πάρος εὐτρχῆματ' αὐδῶν.

Ἔλυθον Οὐρανίδαι, φόρμιγγί τε τείχεα Θίβας,
τᾶς Ἀμφιονίας τε λύρας ὅπο πύργος ἀνέστα
διδύμων ποταμῶν, πόροι ἀμφὶ μέσον
Δίρκας, χλοεροτρόφοις ἐπεδίον 840
πρόπταρ 'Ισμηνοῦ καταδεύει.
'Ιά θ', ἀ κερόεσσα προμάτωρ,
Καδμείων βασιλῆας ἴγεινατο.
μυριάδας δ' ἀγαθῶν
ἐτέρας ἐτέραις μεταμειβομένα, 845
πόλις ἂδ' ἐπ' ἄκροις
ἔστακ' "Αρεος στεφάνοισιν.

Τετ. ἥγον πάροιθε, θύγατερ, ὡς τυφλῷ ποδὶ

837. ἦλθον Ald. and again 847. έστακ' 'Αρητοῖς with most MSS. ἐστ' ἀκαρίοις J. I have slightly changed it into "Αρεος, to form a paroemiac. Porson.

φόρμιγγι for ὅπο φόρμιγγος. "The dat. for ὅπο with the gen. Il. II. 826. ὃς τὸ μὲν δοιῶσι καστρήτουσι δαμέντε Βῆτην εἰς Ἑρεβος. Soph. Aj. 539. καὶ μὴν πέλας γε προσκόλοις φυλάσσεται, by his attendant. Pind. Ol. 12, 3. to the goddess Fortune : τὸν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ νᾶες. Xen. Cyr. iii. 2, 16. & ὁπισχροῦ ποιήσεις ἀγαθὰ ἡμᾶς —ἀποτελέσται σοι ἡδη, and elsewhere in abundance in the Prose writers and Poets." Matth. Gr. Gr. § 392. β.

838. τᾶς Ἀμφ. λ. Hor. Od. iii. 11. Mercuri, nam te docilis magistro Movit Amphion lapides canendo.

λύρας ὅπο, to the sound of the lyre. " Hesiod. Sc. 280. νέοι κάρμαζον ὅπ' αὐλοῦ. Soph. El. 711. χαλκῆς ὅπα σάλπιγγος ἔξει. Eur. Iph. A. 1042. τίν' ἄρ' ὅμέναιος διὰ λατοῦ Λίθιος, Μερά τε φιλοχόρου κιθάρας, Συρίγγων θ' ὅπο καλαμοεσσᾶν, Ἐστασεν ιαχάν ; where the change of διὰ, μετὰ, ὅπο is remarkable." Matth. Gr. Gr. § 392. β. See Med. 1256.

πύργοι ἀνέσταν Brunck from the membrane. But the common reading is better. ἀνέσταν Flor. Porson.

πύργος—διδ. ποτ., i. e. near the two

rivers Dirce and Ismenus : as Pind. Ol. ii. 16. ἵερδν ἔσχον οἴκημα Ποταμῶν, i. e. Agrigentum near the river Acragas. See Med. 842.

842. 'Ιά θ', ἀ κ. πρ. Cf. 687.

844. Schol. η πόλις δὲ ἦδε, μυριάδας ἀγαθῶν ἐτέρας ἐφ' ἐτέραις κατὰ διαδοχὴν ἔχουσα, τὸν ἐπὶ μεγίστηρ καὶ ἔσχατη πολιορκίᾳ τοῦ "Αρεος ἔστηκεν. This passage is susceptible of a double interpretation ; some consider ἄκροις στέφανοι "Αρεος to mean the highest honours of war : as Potter : ' High lifts her head the stately town, And proudly bears her martial crown.' Others, as the Schol., refer the phrase to the besiegers by whom the city was hemmed in : cf. 798. Hom. Il. N. 736. πάντη γάρ σε πέρι στέφανος πολέμοιο δέδηρε. The latter appears preferable, as forming a contrast between the former lofty state of Thebes and her present depression.

848. προπάροιθε Ald. but πάροιθε the Schol., all the Bodleian MSS., and seven, which I have myself inspected. Barnes first made the change. Nor does the other occur, except in the monostrophics below, 1525. where I have edited with King πάροιθεν, which some MSS. acknowledge. Here the first ὡς signifies since, the second as, Porson. See below, 1722.

οφθαλμὸς εἰ σὺ, ναυτίλοισιν ἄστρον ὡς
δεῦρ' εἰς τὸ λευρὸν πέδον ἵχυος τιθεῖσ' ἐμὸν, 850
πρόβασιν, μὴ σφαλῆμεν· ἀσθενῆς πατήρ
κλήρους τ' ἐμοὶ Φύλασσε παρθένῳ χερὶ,
οὓς ἐλαβον, οἰωνίσματ' ὁρνίθων μαθῶν,
θάκοισιν ἐν ἱεροῖσιν, οὐ μαντεύομαι.
τέκνον Μενοίκεū, πᾶī Κρέοντος, εἰπέ μοι, 855
πόση τις ἡ πίλοιπος ἄστεως ὁδὸς
πρὸς πατέρα τὸν σόν; ὡς ἐμὸν κάμνει γόνυ,
πυκνὴν δὲ βαίνων ἥλυσιν μόλις περῶ.

Kr. θάρσει πέλας γὰρ, Τειρεσία, φίλοισι σοῖς
ἐξώρμισαι σὸν πόδα· λαβοῦ δ' αὐτοῦ, τέκνον· 860
ὡς πᾶσ' ἀπήνη, ποῦς τε πρεσβύτου φιλεῖ

849. Thus I have edited from K. M. R. and thus Scaliger had remarked, doubtless from MSS. ναυτάταισιν C. L. ναυταῖσιν C. ναύταισιν Cant. J. ναυτίλοι for ναῦται seems to require to be restored to Apoll. Rh. iii. 745. *Porson.*

850. πεδίον Ald. and most MSS. but πέδον in the Bodleian, on the testimony of Burton. Grotius τιθὲς, which is not Greek. The verse would be complete, but not so smooth, thus, πεδίον ἵχυος ἐμὸν τίθει. *Porson.*

852. κλήρους, *my oracular tablets;* Potter: but the tablet was properly δέλτος, and κλήροι were the observations recorded: this is shown by Hipp. 1060. ἡ δέλτος ἦδε, κλήρον οὐ δεδεγμένη, Κατηγορεῖ σου πιστά.

854. θάκοισιν. Eur. Bacch. 347. ἐλθὼν δὲ θάκους τοῦδ', οὐ οἰωνοσκοπεῖ. Soph. Ant. 999. εἰς γὰρ παλαιὸν θάκον δρυιθοσκόπον Ἰξων, Τοῦ δην μοι παντὸς δρυιθος λιμήν.

856. πρόσω τις Scal. πόση τίς γ'—δοτεός γ' M. R. δοτεος Ald. and some MSS., as in Orest. 751. But in all the Bodleian, on the testimony of Burton, δοτεως, as in C. L. *Porson.*

857. ὡς τοῦδεν Ald. contrary to the metre; but ὡς ἐμὸν most MSS. with Grotius; ὡς ἐμοὶ Cant. ὡς τ' ἐμὸν Flor. whence Valck. edited ὡς γ' ἐμὸν, un-

necessarily. Below 1092. τὰς δύμας Cant. M. *Porson.*

858. πυκνὴ—ἥλυσιν, governed by the neuter participle βαίνων: cf. 1427. Eur. Hec. 526. going at a rapid pace I can scarcely proceed. Hec. 66. σπεύσω βραδύτον Ἡλυτιν ἄρθρων προτίθεσθαι.

860. Thus Aldus and some MSS. [in the perf. pass.] Others with Grotius and the Schol. ἔξορμίσαι. *Porson.* A nautical phrase: literally, you here moored, or in a pass. sense, you are moored, (κατὰ) σὸν πόδα.

861. Brunck has left this passage unattempted, although most critics consider it as corrupt. Pieron conjectures, ὡς πᾶς τιθῆται (τιθῆται would be a gentler emendation); Valck. ἐξβᾶσ' ἀπήνης, γυνὴ being understood, which is much worse. Beck has adopted into his text the conjecture of Fr. Jacobs, ὡς πᾶς ἄπηβος. Musgr. prefers ὡς πᾶσ' ἀκανθα, comparing Electr. 492—495. The emendations of Pieron, Jacobs, and Musgrave, are undoubtedly elegant, but not one is so certain, as to remove all doubt. The passage of the Electra in some degree confirms the opinion of Musgr.: ὡς πρόσβασιν τῶνδ' ὑρθίαν οἴκους ἔχει, 'Ρυσῷ γέροντι τῷδε προσβήγει ποδί. 'Ομως δὲ πρός γε τοὺς φίλους ἔξελκτέος Δαστλῆν

χειρὸς θυραίας ἀναμένειν κουφίσματα.

Τει. εἰεγ· πάρεσμεν· τί μ' ἐκάλεις σπουδῆ, Κρέον;

Κρ. οὕπω λελήσμεθ· ἀλλὰ σύλλεξαι σθένος,
καὶ πνεῦμ' ἄθροιστον, ἀπὸς ἐκβαλῶν ὁδοῦ. 865

Τει. κόπῳ παρεῖμαι γοῦν, Ἐρεχθειδῶν ἄπο

ἀκάρθαν καὶ παλίρροπον γόνυ. The reader must select the best, or think of something better. In 863. τί μ' ἐκάλεις is Valck.'s emendation for τί με καλεῖς. Porson. A writer in the Classical Journal xlv. p. 20. suggests the following ingenious emendation and punctuation: Λαβοῦ δ' αὐτοῦ, τέκνον, 'Ως πᾶσ' ἀνάγκη ποὺς γε πρεσβύτου κ. τ. λ. Take hold of him, my son, since it is quite necessary; yes, the foot of an old man usually requires the assistance of some foreign hand: an old man requires to be supported by the hand of another. Schaefer and Maltby are content with the passage as it stands: the former turns it thus: semper, s. omnis, enim senex, sive curru vehatur, sive pedibus incedat, libenter expectat alienæ manus lerationem: the latter thus: quoniam omnis rhedu feminam rehens, i. e. femina quo in rheda rehitur, sicut etiū pes senilis, alienæ manus adminiculum expectare solet. I venture to add one more to the attempted corrections of this crux criticorum: ὡς πᾶσα κνήμη, which, if not as elegant as Musgrave's, is as intelligible, and nearer to the received reading both in the letters and the sound.

865. κάπος Aldus and MSS. generally, or κάπος. But ἀπος the Schol., Eust. II. Γ. p. 381, 19—288, 39. as in the Flor. Ms. correctly, as far as regards the letters, ἀπὸ σ', and in J. ἄπος. Porson. In Hipp. 516. we read, σκληρὸς γὰρ ἀεὶ, καὶ πρὸς αἴπος ἔρχεται, a word explained by Hesychius as synonymous with κάματος, ἡ δύηλὸς τόπος, from which Monk is in doubt whether αἴπος or ἀπος is the correct orthography. Αἴπος may be derived from αἴπυς, steep, difficult of ascent, and therefore producing weariness.

866. πάρειμι Ald. and a portion of the MSS. But πάρειμαι Grot. παρεῖμαι the Schol. and ten MSS. at least. Some edd. have corrupted Ἐρεχθειδῶν, which Aldus had correctly given, into Ἐρεχθειδᾶν and Ἐρεχθιδᾶν. For γοῦν, which Aldus and the greater part of the MSS. have, the Cambr. Ms. and one of King's, (not that which he calls the best,) exhibit γῆς: γᾶς M. R. γὰρ Grot. Valckenaer well illustrates κόπῳ παρεῖμαι from Bacch. 634. κόπου δ' ὅπο, Διαμεθεῖς ξίφος, παρεῖται, but for γοῦν conjectures γῦν. What he was in quest of, he had before his eyes. For the reading of the MSS. is sound, provided you put the mark of elision, γοῦν', the knees. Nor can a reason be imagined, why the tragic writers should have avoided this form, while they readily use γούνατα. If I should again edit the Medea, I would restore to v. 325. the reading of the first ed., μὴ πρὸς σὲ γούνων. Moreover γοῦνα occurs in a choliambus of Phœnix the Colophonian in Athenœus viii. p. 359. F. καὶ μητρὶ κούρῃ εἰς τὰ γοῦνα καθεῖη. Also in a remarkable passage of Empedocles concerning the divine nature, γοῦν' occurs with an elision, πρ. Ammonium in quarto de interpretatione G. vii. 1, 19. ed. Ald. 1503., fol. 199. vers. ed. 1545. I will copy the entire passage from thence more correctly than H. Stephens has given it, in Poesi Philosophica p. 30. from Tzetzes Chil. xiii. 81. Οὗτε γὰρ ἀνδρομέη κεφαλῇ κατὰ γυῖα κέκασται, Οὐ μὲν ἀπαλ ὑάτων γε δύο κλάδοι ἀτσσονοιν, Οὐ πόδες, οὐ θοὰ γοῦν', οὐ μήδεα λαχιθεντα, Ἀλλὰ φρήνερῇ καὶ ἀθέσφατος ἐπλετο μοῦνον, Φροντίσαι κόσμον ἀταγτα κατατσουσα θοῆσι. Porson. Orest. 879. παρειμένον γόσφ.

δεῦρ' ἐκκομισθεὶς τῆς πάροιθεν ἡμέρας.
κάκεῖ γὰρ οὐ τις πόλεμος Εὔμόλπου δορὸς,
οὗ καλλινίκους Κεκροπίδας ἔθηκ' ἐγὼ,
καὶ τόνδε χρυσοῦν στέφανον, ὃς ὁρᾶς, ἔχω, 870
λαβὼν ἀπαρχὰς πολεμίων σκυλευμάτων.

- Kr.** οἰωνὸν ἐθέμην καλλίνικα σὰ στέφη·
ἐν γὰρ κλύδωνι κείμεθ', ὥσπερ οἶσθα σὺ,
δορὸς Δαναϊδῶν, καὶ μέγας Θήβαις ἄγών.
Βασιλεὺς μὲν οὖν βέβηκε κοσμηθεὶς ὅπλοις 875
ἥδη πρὸς ἀλκὴν Ἔτεοκλῆς Μυκηνίδα·
ἔμοὶ δὲ ἐπέσταλκ' ἐκμαθεῖν σέθεν πάρα,
τί δρῶντες ἀν μάλιστα σώσαιμεν πόλιν.
Tes. Ἔτεοκλέους μὲν οὕνεκ' ἀν κλήσας στόμα
χρησμοὺς ἐπέσχον· σοὶ δέ, ἐπεὶ χρήζεις μαθεῖν, 880
λέξω· νοσεῖ γὰρ ἥδε γῇ πάλαι, Κρέον,

867. τῆς πάρ. ἡμ. "The gen. serves to determine place and time, in answer to the questions where? when? &c. Il. Λ. 690. ἐλθὼν γάρ δέ ἐκάκωσε βίη Ἡρακλείη Τῶν προτέρων ἐτέων, in the former years: Φ. 111. Soph. ΟΕδ. C. 396. καὶ μὴν Κρέοντά γ' ισθι σοι τούτων χάριν" Ήξοντα βαιοῦ κούχῃ μυρίου χρόνου: Aj. 141. τῆς νῦν φθιμένης νυκτὸς, for ἐπὶ τῆς νυκτὸς—285. ἄκρας νυκτός. Thuc. iii. 104. τοῦ αὐτοῦ χειμῶνος." Matth. Gr. Gr. § 378.

868. This war is alluded to by Thuc. ii. 15. καὶ τινες καὶ ἐπολέμησαν ποτε αὐτῶν, ὥσπερ καὶ Ἐλευσίνιοι μετ' Εὔμόλπου πρὸς Ἐρεχθέα. Euripides however appears to be guilty of an anachronism, for the reign of Erechtheus is fixed by Newton in the year B. C. 1035. and by Blair in 1487., but the war between Thebes and the seven chiefs in 928. by the former, and 1225. by the latter.

871. ἀπαρχὴν Flor. as also σφαγὴν below, 959. Porson.

873. Cf. Eur. Suppl. 475. πολὺς

κλύδων Ἡμῖν τε, καὶ σοὶ, ξυμμάχοις τ' ξοται, δορός. Iph. T. 317. Σγνω κλύδωνα πολεμίων προσκείμενον. See Med. 363.

876. ἀλκὴν Schol. μάχην. Med. 266. κακή τ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν. Herod. iii. 78. πρὸς ἀλκὴν ἐτράπεστο.

878. μάλλιστα Aug. Brunck has edited κάλλιστα from the *membrane*, injudiciously; for no such reading can be inferred from μάλλιστα, which is a common error of the copyists. Below, 926. for σώσατε Καδμείων the Ms. J. has μάλλιστα σώσαιμεν from this verse. In Med. 940. Lascaris has μάλλιστα. Nor is the change of μάλλιστα for κάλλιστα more easy than the reverse. In a fragment from the Tereus of Sophocles in Stobæus p. 157. Grot. Brunck himself has corrected μάλλιστα. Porson.

879. κλείσας Ald. κλήσας or κλήσας Ms. Porson.

881. νοσεῖ i. q. τονεῖ, δυστυχεῖ: Andr. 546. ἐκ τίνος λόγου νοσεῖ Δόμος; see below, 1028.

ἔξ οὖτε τεκνώθη Λάϊος Βίᾳ θεῶν,
πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπουν.
αἱ θ' αἴματωποὶ δεργμάτων διαφθοραὶ,
θεῶν σόφισμα, κάπιδειξις Ἑλλάδι.

885

ἄσυγχαλύψαι παῖδες Οἰδίπουν χρόνῳ
χρήζοντες, ὡς δὴ θεοὺς ὑπεκδραμούμενοι,
ῆμαρτον ἀμαθῶς· οὔτε γὰρ γέρα πατρὶ,
οὔτ' ἔξοδον διδόντες, ἄνδρα δυστυχῆ
ἔξηγρίσαντες· εἰ δὲ ἐπιευπάρτοις ἀράς
δεινὰς, νοσῶν τε καὶ πρὸς ἡτιμασμένος.
κάγὼ τίν' οὐ δρῶν, ποῖα δὲ οὐ λέγων ἔπη,

890

882. Barnes τέκρωσε, erroneously, as Valck. has shown from Hesychius and the Schol. on v. 4. *Porson*. On the pass. in a middle sense see Hec. 789. Med. 1127.

884. διαφοραὶ Ald. διαφθοραὶ many MSS. which is the true reading, although Scaliger seems to have deduced διαστροφαὶ from a Ms. It is remarkable that in the parallel passage of Sophocles, QEd. T. 552. τὰς αἴματηράς ὀμμάτων διαφθορὰς, Brunck twice edited by mistake διαστροφὰς, although he corrected it in the third ed. *Porson*.

885. θεῶν (εἰσὶ) σόφισμα, Schol. παραλογισμὸς ή ἐπίνοια θεῶν, ἵνα πᾶσι δειχθῇ μὴ παρακούειν θεῶν.

κάπιδειξις. In the Schol. and some MSS. κάπιδειξις: in some also Ἑλλάδος, which King has received. *Porson*.

887. ὡς δὴ—ὑπεκδραμούμενοι, as if *sursooth they could evade the Gods*: Eur. Andr. 234. τί σεμνομυθεῖσι, κεῖσις ἀγῶν' ἔρχει λόγων, ‘Ως δὴ σὺ σώφρων, τάμα δὲ οὐχὶ σώφρονα;

888. Scaliger has noticed γέρα, which Brunck has edited from the *membranæ*, and which is found in the MSS. Cant. K. M. R. γέρα *has the second syllable long in the Attics*. *Porson*. It is short in Homer: Od. Δ. 66. τὰ δάοι γέρα πάρθεσαι αὐτῷ.

890. ἀράς. ‘The penultima of ἀρά, in the sense of a *prayer*, is always long in Homer; of a *curse*, probably com- *Eurip. Phœn.*

mon; of a calamity which we deprecate, invariably short. The tragic writers seem to use the word only in the second meaning, and with the penult. short.’ Maltby.

891. πρὸς, sc. τούτοις, moreover: see 619.

892. κάγὼ τίν' οὐ δρῶν—εἰς ἔχθος ἥλθον; what have I neglected to do or say, that I &c. See Matth. Gr. Gr. §. 567. for instances of the uses of the participle in expressing a condition, a mean, or a reason. ‘Soph. QEd. T. 71. ὡς πύθοισθε δτι Δρῶν, η τί φωνῶν, τήνδε ρυσαίμην πόλιν. Ἀsch. Cho. 313. τί σοι Φάμενος, η τί ρέξας Τύχοιμ’ ἄν. Eur. Hec. 371. σὺ δὲ ἥμιν μηδὲν ἐμποδὼν γένη λέγουσα μήτε δρῶσα.’ Valck. Ἀsch. Cho. 680. ὡς μάθοι τί χρή. Δρῶντ’ η λέγοντα, δαίμοσιν πράσσειν φίλα.

Δὲ γὰρ τί οὐ δρῶν, δποῖα δὲ οὐ λέγων ἔπη Ald. Most MSS. omit the first οὐ: οὐ ποῖα for δποῖα J. King conjectures κάγὼ τί μὴ δρῶν, Valck. κάγὼ παρών. Even Δὲ γὰρ is susceptible of some defence, yet κάγὼ seems much more obvious. But the tragic writers neither allow the hiatus after τί (for the few instances to the contrary are corrupt), nor do they use δποῖος as a simple interrogative. For below, 1718. it must be written δ ποῖος, as also in Aristoph. Achaen. 962. where δ δεινὸς accurately comes in reply to δ ποῖος.

G

εἰς ἔχθος ἥλθον παισὶ τοῖσιν Οἰδίπου ;
 ἐγγὺς δὲ θάνατος αὐτόχειρ αὐτοῖς, Κρέον.
 πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες, 895
 'Αργεῖα καὶ Καδμεῖα μίξαντες βέλη,
 πικροὺς γόους δώσουσι Θηβαίᾳ χθονί.
 σύ τ' ὁ τάλαινα συγκατασκάπτει πόλις,
 εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται.
 ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίπου 900
 μηδένα πολίτην, μηδ' ἄνακτ' εἶναι χθονὸς,
 ὡς δαιμονῶντας κάνατρέψοντας πόλιν.
 ἐπεὶ δὲ κρεῖσσον τὸ κακὸν ἐστὶ τάγαθοῦ,
 μή ἐστιν ἀλλη μηχανὴ σωτηρίας.
 ἀλλ' οὐ γὰρ εἰπεῖν οὐδὲ ἐμοὶ τόδ' ἀσφαλὲς, 905
 πικρόν τε τοῖσι τὴν τύχην κεκτημένοις

In Plut. 892. the Ravenna Ms. and three others give *ποῖον*. In Rhes. 705. Bacch. 663. no difficulty remains. I read therefore, καγὼ τίν' οὐδὲν, ποῖα δὲ οὐ λέγων ἔπη, so that τίνα as well as ποῖα may be referred to ἔπη. *Person.* See Monk Hipp. 975.

893. *eis* δχλον ἥλθον is mentioned by the Schol. as a various reading. *Person.*

894. θ. αὐτόχειρ, death by the hands of each other, of which their own hands will be the instruments: as in Med. 1277. τέκνων—'Αροτον αὐτόχειρι μοίρᾳ κτενεῖς.

895. παρὰ Ald. περὶ from Ms. King and others: περὶ νεκρὸς Flor. J. *Person.* "Soph. Aj. 839. πεπτῶτα τῷδε περὶ νεοφράντῳ ξίφει. Antig. 1254. κεῖται δὲ νεκρὸς περὶ νεκρῷ." Valck.

898. "Tiresias decet personam de urbe dixisse peritura συγκατασκάπτη. Futura tanquam jam præsentia vates considerabant." Valck.

πόλις Ald. πόλις almost all Ms. Again λόγοισι τοῖς ἐμοῖς (ἐμοῖσι Cant.) τις Ald.; whence on account of the metre I have transposed τις. *Person.*

902. δαιμονῶντας· κάνατρέψαντας Ald. the latter in contradiction to the

tenses, the former to the language. Some Ms. κάνατρέψοντας. Brunck has improperly retained the aor. *Person.* The same verb is applied to Eteocles and Polynices by Aeschylus, S. c. Th. 1003. ίώ, ίώ, δαιμονῶντες ήτα.

903. Grotius and King wrongly give τοῦ γαθοῦ from corrupt Ms. The article with ἃ always coalesces into ἀ. *Person.* "Cf. Soph. Phil. 457. Ὄτου γ' δ χείρων τάγαθοῦ μεῖζον σθένει. Hom. Il. A. 576. ἐπεὶ τὰ χερελονα νικᾷ. In this passage κρεῖσσον is the same as μεῖζον, as in many others: Soph. Oed. T. 1378. ἐμοὶ 'Εργ' ἐστὶ κρεῖσσος ἀγχόνης εἰργασμένα. Eur. Bacch. 666. δεινὰ δρῶσι, θαυμάτων τε κρεῖσσον. Thuc. ii. 50. γενόμενον κρεῖσσον λέγει τὸ εῖδος τῆς νόσου." Valck.

905. ἀλλ'. οὐ γὰρ—. For instances of this aposiopesis see Med. 1063.

οὐδὲ ἐμοὶ τόδ' ἀσφ. Πικρόν τε: thus in Thuc. ii. 1. οὐτε is followed by τε: ἐν φ (πολέμῳ) οὐτε ἐπειγούστο ἐτι ἀκηρυκτεὶ παρ' ἀλλήλους, καταστάστε τε ξυνεχῶς ἐπολέμουν. Hor. Carm. iii. 1, 35. neque Decedit ærata triremi, et Post equitem sedet atra cura.

906. τοῖσι τὴν τύχην κεκτημένοις,

πόλεις παρασχεῖν φάρμακον σωτηρίας·
ἄπειρι, χαίρεθ· εἰς γὰρ ἄν πολλῶν μέτα
τὸ μέλλον, εἰ χρὴ, πείσομαι· τί γὰρ πάθω;

Κρ. ἐπίσχες αὐτοῦ, πρέσβυ. Τει. μὴ πιλαμβάνου. 910

Κρ. μεῖνον τί φεύγεις μ'; Τει. ή τύχη σ', ἀλλ' οὐκ ἔγώ.

Κρ. φράσον πολίταις καὶ πόλεις σωτηρίαν.

Τει. βούλει σὺ μέντοι, κούχι βουλήσει τάχα.

Κρ. καὶ πᾶς πατρώαν γαῖαν οὐ σῶσαι θέλω;

Τει. θέλεις ἀκοῦσαι δῆτα, καὶ σκουδὴν ἔχεις; 915

Κρ. εἰς γὰρ τί μᾶλλον δεῖ προθυμίαν ἔχειν;

Τει. κλύοις ἄν ἦδη τῶν ἐμῶν θεσπισμάτων.

πρῶτον δὲ ἐκεῖνο βούλομαι σαφῶς μαθεῖν,
ποῦ στὶν Μενοίκευς, ὃς με δεῦρ' ἐπήγαγεν;

Κρ. ὅδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου. 920

Τει. ἀπελθέτω νῦν θεσφάτων ἐμῶν ἔκάς.

to those who meet with that unhappy lot, τύχην for δυστυχίαν, συμφορὰν, as in Med. 1005. See below, 928.

909. *ἢ χρή* Brunck, from the conjecture of Valck., to which the Ms. Cant. is in some degree favorable, having *ἢ χρή*. Schol. in R. Αἰσχύλος· σὺν ἄλλοις πείσομαι τὸ μέρος, viz. S. c. Th. 269 (=249.) A little before πικρὸν δὲ some MSS., and 905. *οὗτ'* Grot. Brunck, D. perhaps others. Porson.

τί γὰρ πάθω; for what would become of me, if I were to do otherwise? what else can I do? see Hec. 612. “Herod. iv. 118. τί γὰρ πάθωμεν, μὴ βούλομένων ὑμέων τιμωρέειν; Soph. Trach. 974. τί πάθω; τί δὲ μήσομαι; οἵμοι.

Aristoph. Plut. 603. τί πάθω τλήμων; Άesch. S. c. Th. 1060. τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; Theocr. iii. 24. *ὦ μοι ἔγώ, τί πάθω;* In Suppl. 774. *the fut. is used, τί πεισθεσθα; ποι φύγωμεν;*” Blomf. Gloss. Άesch. Pers. 909.

910. *ἐπίσχες*, sc. σεαυτὸν, stop there: cf. 462. Hec. 906.

911. *μ'* is added in the second Leyden, K. M. R. Porson.

913. “*Formula hæc dicendi βούλεσθαι καὶ οὐ βούλεσθαι, ut aliæ similis, ἀκοῦσαι καὶ οὐκ ἀκοῦσαι, dubitationi indicandas inserviunt. Itaque μέντοι ad utrumque membrum pertinet, et sensus est: tamen, quod nunc vis, mox noles.*” Hermann on Viger p. 674.

914. *καὶ πῶς*—; on the interrogative force of *καὶ*, see Porson's note on v. 1373. Thus *et* is used in Latin: Virg. Ecl. i. 27. *Et quæ tanta fuit Romam tibi causa videndi?* See Hoogeve. p. 84. ed. Seager.

θέλων Brunck from the *membr.*, and thus M. R. Porson.

916. *τί μ' ἄλλο* Ald. and some MSS., but more *τί μᾶλλον*. Grotius *τί μ' ἄλλοι.* Porson.

921. *δὴ* for *νῦν* M. In 923. *τοῦτο* Ald. Grot. and a portion of the MSS.,

Κρ. ἐμὸς πεφυκὼς παῖς, ἀ δεῖ, σιγήσεται.

Τει. Βούλει παρόντος δῆτά σοι τούτου Φράσω;

Κρ. κλύων γὰρ ἀν τέρποιτο τῆς σωτηρίας.

Τει. ἄκουε δή νυν θεσφάτων ἐμῶν ὁδὸν,

ἀ δρῶντες ἀν σώσαιτε Καδμείων πόλιν.

σφάξαι Μενοικέα τόνδε δεῖ σ' ὑπὲρ πάτρας
σὸν παῖδ', ἐπειδὴ τὴν τύχην αὐτὸς καλεῖς.

Κρ. τί φῆς; τίν' εἶπας τόνδε μῦθον, ὡ γέρον;

Τει. ἀπέρ πέφυκε, ταῦτα κάναγκη σε δρᾶν.

Κρ. ὡ πολλὰ λέξας ἐν βραχεῖ χρόνῳ κακά.

Τει. σοί γ', ἀλλὰ πατρίδι μεγάλα καὶ σωτήρια.

Κρ. οὐκ ἔκλινον, οὐκ ἤκουσα· χαιρέτω πόλις.

Τει. ἀνὴρ ὅδ' οὐκέθ' αὐτός· ἔκνεύει πάλιν.

Κρ. χαίρων ἴθ'. οὐ γὰρ σῶν με δεῖ μαντευμάτων. 935

Τει. ἀπόλωλεν ἀλήθει, ἐπεὶ σὺ δυστυχεῖς;

Κρ. ὡ πρὸς σὲ γονάτων καὶ γερασμίου τριχός.

but a considerable number rightly τούτον. *Porson.*

927. Μενοικέα, the two last syllables here coalesce, as in 1181. δρῶ! δὲ Τυδέα καὶ παρασπιστὰς πυκνούς. Eur. Alc. 25. Ιερέας θαυμάτων, δις νυν εἰς Αἴδου δόμους. The final *a* is more frequently long, as in 1267. Ἐτεοκλέα! δ' αὐτόν, γῦν πόλεως ὑπερμαχεῖς: but occasionally short, as in Hec. 870. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι, where see Porson's note. Consult also Monk on Hipp. 1148. Alc. 25. In Latin the final *a* of the accus. is short, Hor. Od. I. 12. Unde vocalem temere insecuratæ Orpheæ sylva:

929. τί φῆς; ἐμὸν παῖδ' ἔνεκα γῆς σφάξαι θέλεις; a various reading in the Schol. *Porson.*

τίν' εἶπας τόνδε μῦθον, elliptically for τίς ἔστιν διε μῦθος δι εἶπας, as in Hec. 721. τίν' ἄνδρα τόνδ' ἔπι σκηναῖς δρῶ θαυμάτα Τρώων;

930. πέφυκε for ἔστι; Valck. conjectures πέπηγε, Reiske πέφαγκα from φαίνω, or πέφηκα from φημί.

933. οὐκ ἔκλ. οὐκ ἤκ., for the pres.:

see Med. 274. 705. 787. 930. χαιρέτω πόλις, farewell, *my country*, an euphemism for ἔρρετω: cf. Med. 1040. πόλις is here synonymous with πατρὶς in the preceding line: see Hec. 281.

934. οὐκ ἔτ' αὐτὸς Ald. and MSS. Valckenaer recommended the article to be added. *Porson.* 'Ο αὐτὸς, *the same*, should form by crasis αὐτός: Elmsl. CEd. T. 577. καὶ νῦν ἔθ αὐτός είμι τῷ βουλεύματι. So also ἀλήθεια for ἡ ἀλ. 936.

ἔκνεύει Schol. ἔκκλίνει τοῦ σκοτοῦ αὐτοῦ, μετατρέπεται, ἔκφέρεται τῆς πρόσθε γνώμης, ὑποστρέφει εἰς τούπισω, ἀναχωρεῖ, ἔξαρνος γίνεται: cf. 1283.

935. Ald. and some MSS. θεσπισμάτων from 917. *Porson.*

936. ἡ ἀλήθει 'Ald. ἡ 'λήθει' others. Again τριχὸς γερασμίου Brunck from the Flor. Ms. *Porson.*

937. ὡ [λίσσομαι] σὲ πρὸς γον. On this ellipse, see Med. 325. Statius Theb. x. 619. Nunc humilis genua amplectens, nunc ora canentis Nequicquam reticere rugat.

- Τει. τί προσπίτνεῖς με ; δυσφύλακτ' αἰτεῖ κακά.
 Κρ. σίγα πόλει δὲ τούσδε μὴ λέξης λόγους.
 Τει. ἀδικεῖν κελεύεις μ' ; οὐ σιωπήσαιμεν ὄν. 940
 Κρ. τί δή με δράσεις ; παῖδά μου κατακτεῖς ;
 Τει. ἄλλοις μελήσει ταῦτ'. ἐμοὶ δὲ εἰρήσεται.
 Κρ. ἐκ τοῦ δὲ ἐμοὶ τόδ' ἥλθε καὶ τέκνῳ κακόν ;
 Τει. ὁρθῶς μ' ἐρωτᾶς, κείς ἀγῶν' ἔρχει λόγων.
 δεῖ τόνδε θαλάμαις, οὖ δράκων ὁ γηγενῆς 945
 ἐγένετο Δίρκης ναρμάτων ἐπίσκοπος,
 σφαγέντα, φόνιον αἴμα γῇ δοῦναι χοᾶς,
 Κάδμῳ παλαιῶν "Ἄρεος ἐκ μηνιμάτων,
 ὅς γηγενεῖ δράκοντι τιμωρεῖ Φόνον.
 καὶ ταῦτα δρῶντες ξύμμαχον κτήσεσθ' "Ἄρην. 950

938. *αἰτῆ* edd. and almost all MSS. Brunck has edited *ἀστῆ* for *αἰτῆ* from Heath's conjecture: γῇ Valck. δυσμάλακτ' Musgr. for δυσφύλακτ'. For *αἰτῆ* Cant. *αἰτεῖς*. Suppose we read ἄρκεῖς, in the same sense as *arces*, *repellis*, in Latin? Electr. 1309. οὐκ ἡρκέσατον κῆρας μελάθροις; A Fragment of a Tragic writer in Wetstein's Prol. N. T. ii. p. 8. σφαγὰς οἰκτρὰς ἄρκέσαι. Porson. "Quidni vero αἰτεῖ valere potest deprecari? αἰτεῖ φυλάσσεσθαι κακὰ δυσφύλακτα." Scholef. This seems the only sense that the received reading will admit, although Valck. denies that *αἰτεῖ* can be so rendered.

939. πολίταις Ald. πόλει δὲ MSS. also λέξεις Brunck from a few. Porson.

940. σιωπήσαιμ' ἀν Ald. σιωπήσαιμεν ἀν Grot. and most MSS.; some erroneously σιωπήσωμεν ἀν. Porson.

944. eis ἀγ. ἔρχ. λ. The same words occur in Androm. 233. Cf. Med. 546. ἀμιλλαν γὰρ σὺ προβθηκας λόγων.

945. θαλάμοις Ald. θαλάμαις Grot. Flor. Leidd. C. J. K. L. quatuor Bodl. Mox 947. φοίνιον multi MSS. Porson.

948. Κάδμῳ for Κάδμου is Valck.'s conjecture, who cites Soph. Trach. 668.

οὐδὴ τι τῶν σῶν Ἡρακλεῖ δωρημάτων. Eur. Iph. T. 388. τὰ Ταυτάλου θεοῖσι ἐστιμάτα. I have cited Od. A. 553. above in the note on 351. Porson. See the same critic on Orest. 663. "The dat. often accompanies substantives, which are derived from or allied to verbs governing the dat. Hesiod. Th. 93. τοίη τοι Μουσέων ἱερὴ δόσις ἀνθρώποισιν. Herod. vii. 169. ὃ νήπιοι, ἐπιμέμφεσθε ὅσα ὑμῖν ἐκ τῶν Μενελέω τιμωρημάτων Μίνως ἐπεμψε μηνίων δακρύματα, on account of the assistance which you afforded to Menelaus, because they said τιμωρεῖν τινί: [cf. 949.] Thuc. i. 73. ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐσ ἀντιλογίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο, from ἀντιλέγειν τινί." Matth. Gr. Gr. § 396. "Ηυμν. in Cer. 349. δόφρα ἐ μήτηρ Ὀφθαλμοῖσιν ἰδοῦσα χόλου καὶ μήνιος αὐνῆς Ἀθανάτοις παύσειεν." Schæf.

ἐκ μην., on account of, Herod. ii. 152. ἐκ τῆς ὅψιος τοῦ ὀνείρου. Matth. Gr. Gr. § 574.

950. κτήσασθ' Ald. κτήσεσθ' Grot. with many MSS. As usual, MSS. fluctuate between "Ἄρη and "Ἄρην. For the future, I shall always adhere to "Ἄρην, without noticing it to the reader. Porson.

χθὼν δ' ἀντὶ καρποῦ καρπὸν, ἀντί θ' αἷματος
αἷμ' ἦν λάβη βρότειον, ἔξετ' εὔμενη
γῆν, ἡ ποθ' ὑμῖν χρυσοπήληκα στάχυν
Σπαρτῶν ἀνῆκεν· ἐκ γένους δὲ δεῖ θανεῖν
τοῦδ', ὃς δράκοντος γένυσος ἐκπέφυκε παῖς. 955
σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἰ Σπαρτῶν γένους,
ἀκέραιος, ἐκ τε μητρὸς, ἀρσένων τ' ἄπο,
οἱ σοὶ τε παῖδες· Αἵμονος μὲν οὖν γάμος
σφαγὰς ἀπείργουσ', οὐ γάρ ἐστιν ἥθεος·
κεὶ μὴ γὰρ εὐνῆς ἥψατ', ἀλλ' ἔχει λέχος. 960
οὗτος δὲ πῶλος, τῇδ' ἀνειμένος πόλει,
θανὼν πατρῷαν γαῖαν ἐκσώσειεν ἄν.
πικρὸν δ' Ἀδράστῳ νόστον Ἀργείοισί τε
θήσει, μέλαιναν κῆρ' ἐπ' ὅμμασιν βαλὼν,
κλεινάς τε Θίβας· τοῖνδ' ἐλοῦ δυοῖν πότμοιν 965
τὸν ἕτερον· ἡ γὰρ παῖδα σῶσον, ἡ πόλιν.
τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις· ἡγοῦ, τέκνον,

953. Brunck has given ἡμῖν from the membr. and Aug. Porson.

955. Here *παῖς* is transferred as a nomin. to the second clause, which ought to appear as an accus. in the first: δεῖ παῖδα θανεῖν ἐκ γένους τοῦδε, δος κ. τ. λ. The constr. has been noticed on Hec. 759. πρὸς ἄνδρ', δος ἀρχεῖ τῆσδε Πολυμήστωρ χθονός; Statius Theb. x. 607. Martius inferias et sæna efflagitat anguis Sacra, cadat generis quicunque novissimus extat Viperei: datur hoc tantum victoria pacto.

957. ἀρσένων τ' ἄπο, Schol. ἀντὶ ἐνικοῦ τὸ πληθυντικὸν εἶπε, ἀντὶ τοῦ ἀκέραιος καὶ ἀπὸ πατρός.

960. Valck. labors much to show that this verse also is spurious. He objects to ἔχειν λέχος, *to be betrothed*. Then he considers εὐνῆς ἥψατ' as not Attic, although he has himself brought forward instances in which ψάνειν γάμων, εὐνῆς θιγεῖν occur; for, he observes, when thus used, γάμος, εὐνή, λέχος, λέκτρον do not differ. But let

us attend to this distinguished critic again on Hipp. 883. "In versum 953. Phœn. notata mihi satis accurate videbantur disputata; viro clariss. (Heathio) 'levissima sane' videntur: suus cuique gustus est." He evidently did not recollect v. 1026. of the same play, δμνυμι τῶν σῶν μῆποθ ἄψασθαι γάμων. Porson.

961. πῶλος. Hesychius: Πῶλος, ἐτάρα· πῶλους γὰρ αὐτὰς ἔλεγον, οἷος Ἀφροδίτης πῶλους, ἡ τοὺς νέους, καὶ τὰς νέας καὶ παρθένους. Eur. Rhes. 383. Θεὸς, ὁ Τροία, θεὸς αὐτὸς Ἀρης. Ο Στρυμόνιος πῶλος δοιδοῦ Μούσης ἦκων καταπνεῖ σε: 261. ἐπὶ πῶλον—ἥλυθ ἔχων στρατείαν, i.e. Helen. Hipp. 548. τὰν μὲν Οίχαλίᾳ Πῶλον, ἀξιη λέκτρων, Schol. παρθένου. See Hec. 141. Similarly μόσχος is applied to Polyxena, ibid. 524. Cf. Flor. Od. I. 23.

967. Paraphr. πάνθ, δοσα παρ' ἡμῶν ἐθούλου μαθεῖν, ἔχεις, ἀντὶ τοῦ ἀσήκοος καὶ κατέχεις. See Med. 730.

πρὸς οἶκον· ὅστις δὲ ἐμπύρῳ χρῆται τέχνῃ,
μάταιος· ἦν μὲν ἔχθρᾳ σημήνας τύχῃ,
πικρὸς καθέστηχ', οἰς ἀν οἰωνοσκοπῇ. 970
ψευδῆ δὲ ὑπὸ οἴκτου τοῖσι χρωμένοις λέγων,
ἀδικεῖ τὰ τῶν θεῶν· Φοῖβον ἀνθρώποις μόνον
χρῆν θεσπιώδειν, ὃς δέδοικεν οὐδένα.

Χο. Κρέον, τί σιγᾶς, γῆρυν ἄφθογγον σχάσας;
κάμοὶ γὰρ οὐδὲν ἡσσον ἐκπληξις πάρα. 975
Κρ. τί δὲ ἀν τις εἶποι; δῆλον οἴγ' ἐμοὶ λόγοι.
ἐγὼ γὰρ οὐποτὲ εἰς τόδ' εἴμι συμφορᾶς,
ἄστε σφαγέντα παῖδα προσθεῖναι πόλει.
πᾶσιν γὰρ ἀνθρώποισι φιλότεκνος Βίος,
οὐδὲ ἀν τὸν αὐτοῦ παῖδά τις δοίη κτανεῖν. 980
μή μ' εὐλογείτω τάμα τις κτείνων τέκνα.
αὐτὸς δέ, ἐν ἀραιίῳ γὰρ ἵσταμαι Βίω,
θνήσκειν ἔτοιμος, πατρίδος ἐκλυτήριον.
ἀλλ' εἰς, τέκνου, πρὶν μαθεῖν πᾶσαν πόλιν,

968. ἐμπύρῳ—τέχνῃ, the art of divining by observations on the flame of the sacrifice; here implying divination generally, as the word *οἰωνοσκοπῇ* in 970. shows: cf. 853. See Robinson's *Antiq. of Greece* p. 259.

χρᾶται Ald. *χρεῖται* Cant. *χρῆ* J. Sed *χρῆται* Schol. Bodleiani omnes, teste Burtono, C. D. K. L. M. R. duo Leidenses, Eust. II. A. p. 48, 42—36, 46. Idem tamen ex Oreste 696. citat *χρᾶσθαι* ad Od. A. p. 1396, 42—27, 36. *Porson.* Thus Tiresias complains in Soph. Ed. T. 324. φεῦ, φεῦ, φρονεῖν ὡς δεινὸν, ξυθα μὴ τέλη Λύει φρονοῦντι.

969. ἦν μὲν γάρ Ald. But many MSS. omit γάρ. *Porson.*

970. ἔχθρὸς some MSS., whence Valck. would prefer a transposition, πικρὰ—ἔχθρὸς κ. Again from the Flur. Ms. he approves of *οἰωνοσκοποῦ*. *Porson.*

975. μὲν pro γάρ Schol. Leid. pr. μὲν γάρ Cant. *Porson.* γάρ refers to

something suppressed: 'yet why should I ask this? for I also am not less struck with horror.'

976. *What should one say? my answer is plain:* on the constr. of the adj. in the neuter sing. as a predicate, the subject being in the masc. plur., see Med. 1091.

978. *τόνδε* for *παῖδα* J. and the Paraphr. not badly. *Porson.*

981. Paraphr. μὴ ἐπαινεῖτω μέ τις, λόγους εὐλόγους λέγων, τάμα τέκνα συμβουλεύων με κτείνειν. The participle pres. frequently has the force of an attempt or desire to effect any thing: see Med. 11.

983. *εἴμι* is added by Aldus, but MSS. do not acknowledge it. The Attics indeed often omit it, yet sometimes add it, as above 491. Hec. 306. *Porson.* Cf. Med. 612. Heracl. 503. ἐγὼ γάρ αὐτὴ πρὶν κελευσθῆναι, γέρον, Θνήσκειν ἔτοιμη, καὶ παρίστασθαι σφαγῆ.

ἀκόλαστ' ἕάσας μάντεων θεσπίσματα, 985
 φεῦγ' ὡς τάχιστα τῆσδ' ἀπαλλαχθεὶς χθονός.
 λέξει γὰρ ἀρχαῖς καὶ στρατηλάταις τάδε,
 πύλας ἐφ' ἑπτὰ καὶ λοχαγέτας μολών.
 κανὸν μὲν φθάσωμεν, ἔστι σοι σωτηρία·
 ἦν δὲ ύστερήσης, οἰχόμεσθα, κατθανεῖ.

985

- Με. ποῖ δῆτα φευγῶ; τίνα πόλιν, τίνα ξένων;
 Κρ. ὅπου χθονός τῆσδ' ἐκποδὰν μάλιστ' ἔσει.
 Με. οὐκοῦν σὲ φράζειν εἰκὸς, ἐκπονεῖν δὲ ἐμέ.
 Κρ. Δελφοὺς περάσας — Με. ποῖ με χρὴ, πάτερ, μολεῖν;
 Κρ. Αἰτωλίδ' ἐς γῆν. Με. ἐκ δὲ τῆσδε ποῖ περῶ; 995
 Κρ. Θεσπρωτὸν οὖδας. Με. σεμνὰ Δωδώνης Βάθρα;
 Κρ. ἔγνως. Με. τί δῆτα ρῦμά μοι γενήσεται;

985. Most MSS. *μάντεως*, but Aldus from a superior one *μάντεων*, which Valck. supports from Statius Theb. x. 717. ‘Non me ulli monitus, nec vatum exorsa furentum Solicitant, manesque movent; sibi callidus ista Tiresias nataque canat.’ Porson.

986. *ἀπαλλαγέis* Ald. *The tragic writers were partial to the rough and ancient forms, and therefore preferred the first aorists.* Thus Euripides has ἔθρεφθην Hec. 355.; θρεφθῆναι from the same play 600. and κρυφθεῖs from Orest. 42. are cited by Eustathius on Il. E. p. 519, 41. 44—393, 27. 29. θαφθεῖσι, which he notices from Herodotus, will be found in vii. 28. ἔθρεφθη must be restored to Simonides, instead of ἔκδυφθη, in Athen. iii. p. 125. D. In the passage quoted above from the *Hecuba*, the MSS. J. N. have τραφῆναι, and R. in the text, but θρεφθῆναι for a various reading. Two MSS. in Herod. ii. 81. have ταφῆναι for θαφθῆναι. Valck. therefore has rightly restored *ἀπαλλαχθεῖs* from several MSS.; but becoming rather too confident from success, he endeavors to extirpate that unfortunate aor. from the remains of the tragic writers. This indeed the

metre admits in Aesch. Ag. 344. and Soph. Antig. 428. (422.) but what will he do in Aesch. Prom. 749. ἀπαλλάγητο; κρείσσον γὰρ εἰς ἀπαξ θανεῖν? He also erroneously asserts, that *ἀπαλλαγῆs* or *ἀπαλλαγῆs* cannot be found even once in Eurip., whereas *ἀπηλλάγηs* is extant in Androm. 593. although that also might admit of emendation without detriment to the metre. But how happened it, that he overlooked two passages in this very play, 601. 1424: Porson. Monk Hipp. 356.

991. ποῦ J. ξένον Cant. M. R. Person. Cf. Hec. 1062.

993. In οὐκοῦν the signif. of οὐ pre-dominates; in οὐκουν, 1605. that of οὐ: see Hoogeve. Part. p. 155. ed. Seager.

994. After περδσας most MSS. with Aldus add φεῦγε. Grotius, C. K. L. and the second Leyden omit πάτερ. But the conjecture of Canter appears better, that φεῦγε should be omitted; for the Ms. in the Public Library, Cambridge, adds it only by correction. ποῖ for the Aldine reading πῆ is in several MSS. Porson.

997. τί δῆτ' ἔρυμα Ald. and MSS. which, since the second syllable of ἔρυμα is short, Musgrave would change

Κρ. πόμπιμος ὁ δαιμων. Με. χρημάτων δὲ τίς πόρος;
 Κρ. ἐγὼ πορεύσω χρυσόν. Με. εὖ λέγεις, πάτερ.
 χώρει νυν, ὡς σὴν πρὸς κασιγνήτην μολὼν, 1000
 ἦς πρῶτα μαστὸν εἴλκυσ', Ἰοκάστην λέγω,
 μητρὸς στερηθεὶς, ὥρφανός τ' ἀποζυγεῖς,
 προσηγορήσων εἶμι, καὶ σώσω Βίον.
 ἄλλ' εἴσα, χώρει, μὴ τὸ σὸν καλυέτω.
 γυναικες, ὡς εὖ πατρὸς ἐξεῖλον φόβον, 1005
 κλέψας λόγοισιν, ὥσθ' ἀ βούλομαι τυχεῖν·
 ὃς μὲν ἐκκομίζει, πόλιν ἀποστερῶν τύχης,
 καὶ δειλίᾳ δίδωσι. καὶ ξυγγνωστὰ μὲν
 γέροντι, τούμον δ' οὐχὶ συγγνώμην ἔχει,

into τί δὴ τόδε ἔρυμα. But the reading which I have adopted with Brunck from Valck.'s conjecture is a milder correction. Again Musgr. saw that the whole speech from 999. to 1032. should be assigned to Menæceus. In the Aldine ed. χώρει νυν 1000. and the whole of 1004. is attributed to Creon. Porson.

998. πόμπιμος δ δ. Schol. δδηγὸς δ θεὸς, Ζεὺς δηλουότι διὰ τῶν αὐτοῦ χρησμῶν.

1001. Ἰοκάστης Ald. which might perhaps be defended, but there is no necessity, since most MSS. have the other reading. Porson. Ἰοκ. λέγω, *I mean Jocasta; see note on Hec. 724.* Soph. Antig. 198. τὸν δ' αὐτὸν ξύναψον τοῦδε, Πολυνείκην λέγω. "These words seem to be inserted for the information of the spectators in the theatre, rather than to specify to the chorus, who was the brother of Eteocles; because as Oedipus had only two sons, the chorus could not be supposed ignorant of the person meant by τὸν ξύναψον." Brasse. "Quem intelligent, ubi res auditori paulo videri poterat obscurior, sic designare solent in Tragœdiis: Aesch. Cho. 250. κἀμὲ, τὴνδε τ', Ἡλέκτραν λέγω. Soph. Trach. 9. Μηνοστήρ γὰρ ήν μοι ποταμὸς, Ἀχελῷον λέγω, "Ος μὲν

ἐν τ. Eur. Heracl. 612. "Ω μῆτερ ἐσθλοῦ παιδὸς, Ἀλκμήνην λέγω, "Εξελθ", ἀκουσον: sic sæpe Soph." Valck.

1003. προσηγορήσων εἰμι for προσηγορήσω, *I will say farewell:* Hec. 577. οὐκ εἰ τι δώσων τῇ πέρισσος εὐκαρδίᾳ; Suppl. 348. δράσων τάδε εἰμι, καὶ νεκροὺς ἐκλύσομαι.

πόλιν σώσων Ald. σώσων πόλιν Grot. which the Schol. acknowledges: βίον almost all MSS. but some σώσω, some σώσων: σώζων membr. σώσαι Cant. σώσον J. πόλιν originates from v. 1011. Porson.

1004. μὴ τὸ σὸν καλ. Schol. δσον τὸ κατὰ σὲ, μὴ γενέσθω κώλυμα: cf. 1009. On the use of pronouns possessive for personal, see Med. 347.

1005. Statius Theb. x. 715. Fraude patrem tacita subit, avertitque timorem.

1007. πόλεως Ald. πόλιν most MSS. and Grutius. Porson.

1008. καὶ δ. δίδωσι, sc. ἔαυτὸν, gives way to timidity, as v. 21. δ δ' ἤδονη δούς.

1009. οὐχὶ συγγνώμην ἔχει, it is by no means excusable: Soph. Trach. 328. But the phrase συγγνώμην ἔχει more usually signifies to excuse: Eur. Hipp. 116. χρὴ δὲ συγγνώμην ἔχειν, Εἴ τίς σ', ὅφ' ἡβῆς σπλάγχνου ἔντονον φέρων, Μάταια βάζει. See Monk's note.

προδότην γενέσθαι πατρίδος, ή μὲν ἔγείναστο. 1010
 ὃς οὖν ἀν εἰδῆτ', εἴμι, καὶ σώσω πόλιν,
 ψυχὴν δὲ δώσω τῇσδε ὑπερθανεῖν χθονός.
 αἰσχρὸν γὰρ, οἵ μὲν θεοφάγοι ἐλεύθεροι,
 κούκεις εἰς ἀνάγκην δαιμόνων ἀφιγμένοι,
 στάντες παρ' ἀσπίδος οὐκ ὄκνήσουσιν θανεῖν, 1015
 πύργων πάροιθε μαχόμενοι πάτρας ὑπερ-
 ἐγὼ δὲ, πατέρα καὶ κασίγνητον προδοὺς,
 πόλιν τὸν ἐμαυτοῦ, δειλὸς ὡς, ἔξω χθονὸς
 ἄπειμι· ὅτου δὲ ἀν ζῷ, κακὸς φανήσομας.
 μὰ τὸν μετ' ἀστρῶν Ζῆν, "Αρην τε φοίνιον, 1020
 οὓς τοὺς ὑπερτείλαντας ἐκ γαίας ποτὲ
 Σπαρτοὺς ἀνακτας τῇσδε γῆς ιδρύσατο.
 ἀλλ' εἴμι, καὶ στὰς ἔξ ἐπάλξεων ἄκρων
 σφάξας ἐμαυτὸν σηκὸν ἐς μελαμβαθῆ
 δράκοντος, ἐνθ' ὁ μάντις ἔξηγήσατο, 1025

1012. ψυχὴν τε some MSS. Porson. Understand ὡστε before the infin. υπερθανεῖν.

1013, οἵ μὲν Ald. and the greater part of the MSS. εἰ μὲν Grot. with others. Porson. The omission of εἰ Valck. attributes to the vehemence of the speaker. Compare the speech of Macaria in the Heraclidæ, 501. sqq.

1016. πατρίδος two MSS. Porson. Cf. Med. 252.

1020. οὐ μὰ τὸν Ald. and some MSS. King from K. οὐ τὸν, but μὰ τὸν the greater number, as well as Plut. T. ii. p. 23. B. Again "Αρην τε φοίνιον Ald. in part correctly. Porson. " Μὰ is a particle used for juratory confirmation of something said : by itself it neither affirms nor denies. It is commonly used in negation, οὐ or some other negative word being either expressed or understood. When οὐ is not expressed, ἀλλὰ commonly follows, expressing an opposition, which shows that οὐ is suppressed. Ἀλλὰ sometimes follows at a considerable distance : thus in Eurip. Ph. μὰ τὸν μετ' ἀστρῶν Ζῆν, &c. is in

v. 1020. and ἀλλὰ opposed to the negation is in v. 1023. The ellipsis is supplied in Aristoph. Ran. 1214. [1183. ed. Br.] where Euripides having said that Oedipus was a happy man, Aeschylus replies, μὰ τὸν Δῖ, οὐ δῆτ', ἀλλὰ κακοδαίμων. So also in Vesp. 169. Hoogeve. Part. p. 101. ed. Seager. The Schol. supplies οὐ τοῖς τοῖς τοῦτο. Cf. Med. 1055.

τὸν μετ' ἄ. Ζῆνα, Schol. τὸν οὐλός φασι δεσπότην τῶν ἀστρῶν, τὸν οὐτε ἐν τοῖς ἀστροῖς θεύν.

1023. ἔξ ἄκρων ἐπάλξεων Brunck from conjecture, and above 1008. δίδοσιν· ηξ. both badly. Porson. " Στὰς ἔξ ἐπάλξεων ἄκρων σφάξας is for στὰς τῷ ἐπάλξεων ἄκρων ἐκεῖθεν σφάξας—. Cf. 1107. The same explanation applies to 1238. Ἐτεοκλέης δ' ὑπῆρξε ἀπ' ὅρθου στάθεις Πύργου, where ἀπ', a various reading, is to be considered as a glott. Schæf.

1024. Thus Aldus and some of the MSS. Others μελεμβαθῆ, μελαμβαθῆ, μελεμβαφῆ. Porson. Aesch. Prom. 227. Ταρτάρου μελαμβαθῆς κευθράν.

ἐλευθερώσω γαῖαν· εἴρηται λόγος.
 στείχω δὲ, θανάτῳ δῶρον οὐκ αἰσχρὸν πόλει
 δῶσων, νόσου δὲ τήνδ' ἀπαλλάξω χθόνα.
 εἰ γὰρ λαβὼν ἔκαστος ὅ, τι δύναιτο τις
 χρηστὸν, διέλθοι τοῦτο, κείσ. κοινὸν φέροι
 πατρίδι, κακῶν ἀν αἱ πόλεις ἐλασσόναν
 πειράμεναι, τὸ λοιπὸν εὔτυχοῖεν ἄγ. 1030

Xo. ἔβας, ἔβας, ὡ πτεροῦσσα, γᾶς λόχευμα, στροφῆ.

νερτέρου τ' ἔχιδνας,
 Καδμείων ἄρπαγὰ, 1035
 πολύφθορος, πολύστονος,
 μιξοπάρθενος, δάϊον τέρας
 Φοιτάσι πτεροῖς·
 χαλαῖσι τ' ὠμοσίτοις·
 Διρκαίων ᾧ ποτ' ἵκ 1040

1026. εἴρηται λόγος. On this formula see Hec. 236.

1027. Thus King from the Bodleian MSS., and thus the Leyden, C. D. L. Aldus Θανάτου. Porson. Schol. διὰ τοῦ ἔμοῦ θανάτου.

1028. ἀπαλλάξων some MSS. Porson. See Hec. 1179.

1029. Cf. Dem. Olynth. iii. p. 38. καὶ παραχρῆμά γε τὴν αὐτὴν σύνταξιν ἀπάντων (λέγω), δάνδρες Ἀθηναῖοι, ίνα τῶν κοινῶν ἔκαστος τὸ μέρος λαμβάνων, δτου δέοιτο ἡ πόλις εἰς τοῦθ' ἐτοίμως χρήσιμον ἔαυτὸν παρέχοι.

1033. On the commencement of this chorus the Schol. passes the following criticism: πρὸς οὐδὲν ταῦτα ἔδει γὰρ τὸν χορὸν οἰκτίσασθαι διὰ τὸν θάνατον Μενοκέως, ἢ ἀποδέχεσθαι τὴν εὐψυχίαν τοῦ νεανίσκου. The rule of Horace, A. P. 195. ‘Actoris partes chorus, officiumque virile Defendat: neu quid medies intercinat actus, Quod non proposito conducat et hæreat apte,’ is more scrupulously observed by Sophocles than Euripides.

πτεροῦσσα. Here and 1037. πτεροῦσα Ald. and MSS. πτερόεσσα J. Porson. Connect πτεροῦσσα with ἄρπαγά.

1035. ἄρπαγῷ Ald. and MSS. I have preferred ἄρπαγὰ with Musgr. Porson. For ἄρπάκτειρα, the abstract for the concrete, as Thuc. ii. 41. τὴν πόλιν παίδευσιν εἶναι τῆς Ἑλλάδος, for παιδεύτριαν. See Matth. Gr. Gr. § 429.

1036. πολύστονος, πολύφθορος Ald. πολυφθόρος, πολύστονος not a few copies; πολύστονος, πολύμοχθος Valck. has improperly edited from others in defiance of the metre, and again μιξοπάρθενον from one Ms. Porson. There does not appear any objection to πολυφθόρος when the word is used as here in an active sense; for we find it sometimes employed passively: Αἰσch. S. c. Th. 920. ἐρξάτην πολλὰ μὲν πολιτας, Ήνων τε πάντων στίχας Πολυφθόρους ἐν δατ. Soph. Trach. 477. Electr. 10.

1038. φοιτάσι Ald. and most edd. Brunck φοιτάσι correctly, as in C. J. L. φοιτῶσι M. and a written above as

τόπων νέους πεδαίρουσ'

ἄλυρον ἀμφὶ μοῦσαν,

όλομέναν τ' Ἐρινγὸν,

ἔφερες, ἔφερες ἄχεα πατρίδι

φόνιος φόνιος ἐκ θεῶν,

οἵ τάδ' ἦν ὁ πράξας.

ἴάλεμοι δὲ ματέρων,

ἴάλεμοι δὲ παρθένων

ἐστέναζον οἴκοις.

ἴησον βοὰν, βοὰν,

ἴησον μέλος, μέλος,

ἄλλος ἄλλ' ἐπωτότυχε

διαδοχαῖς ἀνὰ πτόλιν.

Βροντᾶ δὲ στεναγμὸς,

ιαχά τ' ἦν ὅμοιος,

1045

1050

1055

a different reading. See Orest. 264. (*μανιάσιν λυσσήμασι*): and add Herc. F. 177. γῆγασι πτεροῖς. Porson. Adj. of the fem. form admit also of a neuter in Latin: Virg. Aen. iii. 54. Res Agamemnonias rictriciaque arma secutus.

1041. πεδαίρουσα, Æolic for μετάρροντα. Æschylus, who from his residence in Sicily was prone to adopt Doric forms, has introduced πεδάρσιος for μετάρσιος even in the regular senarii, Prom. v. 277. where see Blomfield's Gloss.: also on Choëph. 581. where the forms πεδαίχμιοι and πεδάροι for μετάχμιοι and μετάροι occur.

1042. ἄλ. ἀμφὶ μ., during, accompanied by, to the sound of, or simply with, a discordant note: fur. Alc. 599. χόρευσε δ' ἀμφὶ σὰν κιθάραν, Φοῖβε, ποικιλόθριξ Νεύρος, i. e. to your lyre, whilst your lyre was playing. The same sense seems to be expressed above, v. 820. by ἀμουσοτάτοισι σὺν φθαῖσ.

1045. Schol. δ ἐκ θεῶν ταῦτα πράξας, αὐτὸς φόνιος ἦν. Otherwise δ is for δετις: (αὐτὸς) ἐκ θεῶν (ἥν) φόνιος, δ-

τις ἦν δ τάδε πράξας.

1050, 1. ίησον βοὰν, ίησον μέλος, and nothing more, Aldus. Grutius has restored the true reading. Most MSS. (and perhaps Eustathius on Il. Δ. p. 500, 43=382, 14. where βέλος is incorrectly edited,) have βοὰν and μέλος once only. Moreover these lines are transposed by Eustathius and Cant. Porson.

1052. ἄλλ' is a conjecture of Valkenaer's for ἄλλον. As the memb. with others have ἐπετότυχε, Brunck has edited ἄλλον ἐπετότυχε. Some MSS. and some edd. incorrectly double the τ: but ὀτοτοὶ and ὀτοτύχω ought always to be written. Porson. Ασ ὀτοτύχω from ὀτοτοὶ, so αἰάξω from αἱ. αἱ. ιθξω from ιοῦ, &c. see Med. 1344. So probably the adj. ιησος from the exclamation ιη, ιη: as suggested by Blomf. Gloss. Æsch. Ag. 144.

1055. Elmsley (Heracl. 752.) proposes ἄχα and in Med. 149. ἄχαν, in order to correspond better with the antistrophe; otherwise an anapest is equivalent to a spondee.

όπότε πόλεος ἀφανίσει
ἀ πτεροῦσσα παρθένος τιν' ἄνδραν.
χρόνῳ δὲ ἔβα Πυθίαις ἀποστολαῖσιν ἀντιστρ.
Οἰδίπους δὲ τλάμων
Θηβαίαν τάνδε γὰν,
τότ' ἀσμένοις, πάλιν δὲ ἄχη.
μαρτὶ γὰρ γάμους δυσγάμους τάλας,
καλλίνικος ὡν
αἴνιγμάτων, ξυνάπτει,
μιαίνει δὲ πτόλιν.
δι' αἰμάτων δὲ ἀμείβει
μυσαρὸν εἰς ἀγῶνα
καταβαλὼν ἀραιῖσι

1060
1065

1056. δτε Grotius and King ; δπότε Aldus and most MSS. : πόλεος ἀφανίσειν Ald. and MSS. The latter may be retained by reading γαῖαν in the antistrophe. But I have given what Musgr. suggested. *Porson.*

1061. ἀσμένοις, which Aldus and seven MSS. at least exhibit, is properly defended by Musgr. from Aristophanes, in the Peace 581. ἀσμένοισιν ἥλθες ἦμιν, and Soph. Trach. 18. ἀσμένη δέ μοι 'Ο κλεινὸς ἥλθε. Æsch. Prom. 23. ἀσμένῳ δέ σοι 'Η ποικιλείμων νὺξ ἀποκρύψει φάσος. *Porson.* " When the reference of an action to some one with respect to the feeling is implied, the person is put, especially with the verbs to come, in the dat., with the participle or adjective which expresses the feeling. Od. Φ. 209. γιγνώσκω δ', ὡς σφῶιν ἐελδομένοισιν ικάνω Οἴοισι δμάων, that you alone longed for my arrival. Soph. Ed. C. 1505. ποθοῦντι προυφάνης, θημι comest as I hoped. Trach. 18. χρόνῳ δὲ ἐν ὑστέρῳ μὲν, ἀσμένῃ δὲ ἥμοι, 'Ο κλεινὸς ἥλθε Ζηνὸς Ἀλκμήνης τε πᾶς, he came, to my delight. In a similar manner the verbs εἰναι and γίγνεσθαι are often accompanied by a participle of the verb to wish, &c. in the dat.; in which case the participle only, as the leading idea, is translated by the Eurip. *Phœn.*

finite verb. Od. Γ. 228. οὐκ ἀνέμογε 'Ελπομένῳ τὰ γένοιτο, I had not hoped this. Herod ix. 46. ἐπεὶ δὲ αὐτοὶ ἐμνήσθητε καὶ ἡδομένοισιν ἦμῶν οἱ λόγοι γεγύνασι, since we were pleased with your discourse. Thuc. vi. 46. τῷ Νικίᾳ προσδεχομένῳ ήν τὰ περὶ τῶν Ἐγεστάτων, Nicias expected the events in Segesta. Soph. Ed. T. 1356. θέλοντει κάμοι τοῦτ' ἀν ήν. An imitation of this in Latin occurs Sallust Jug. 100. uti militibus exæquatus cum imperatore labos volentibus esset. Tacit. Agr. 18. quibus bellum volentibus erat." Matth. Gr. Gr. § 391. Virg. Geo. i. 373. nunquam imprudentibus imber obfuit. Blomfield in Gloss. Æsch. Prom. 23. observes that this idiom is of most frequent occurrence in Herodotus.

πάλιν δὲ ἄχη. Paraphr. πάλιν δὲ καὶ ὑστερον ἄχη ὑπῆρξε διὰ τὰς γεγενημένας ἀπ' αὐτοῦ συμφοράς.

1062. γάμους δυσγ. See Braase on Soph. Ed. T. 1204. Δικάζει τὸν ἄγαμον γάμου πάλαι τεκνοῦντα καὶ τεκνούμενον. Cf. Hes. 610.

δ τάλας Aldus, contrary to the metre; and certainly several MSS. *Porson.*

1065. πάλων Aldus and MSS. but πτόλιν King from K. *Porson.*

1066. ἀμείβει Schol. ἀμείβεσθαι ποιεῖ, ἐμβαλὼν διὰ καταρῶν τοὺς παῖδας

τέκεα μέλεος. ἀγάμεθ', ἀγάμεθ',
ὅς ἐπὶ θάνατον οἴχεται

1070

γᾶς ὑπὲρ πατρώας,

Κρέοντι μὲν λιπὼν γόους,
τὰ δ' ἐπτάπυργα κλεῖθρα γᾶς
καλλίνικα θήσων.

γενοίμεθ' ὡδε ματέρες,

γενοίμεθ' εὔτεκνοι, φίλα

Παλλὰς, ἃ δράκοντος αἴμα
λιθόβολον κατειργάσω,

Καδμείαν μέριμναν

όρμησασ' ἐπ' ἔργον,

ὅθεν ἐπέσυτο τάνδε γᾶν

ἀρπαγαῖσι δαιμόνων τις ἄτα.

1075

1080

Αγ. ὦη, τις ἐν πύλαισι δωμάτων χυρεῖ;
ἀνοίγετ', ἐκπορεύετ' Ἰοκάστην δόμων.

ὦη μάλ' αῦθις· διὰ μακροῦ μὲν, ἀλλ' ὅμως 1085

εἰς φιλονεικίαν.

1070. Juvenal Sat. xiv. 237. *quarum amor in te est, Quantus erat patriæ Deciorum in pectore, quantum Dilexit Thebas, si Græcia vera, Menœceus.*

1072. Cf. 1333. Hom. Il. Δ. 107.
τῷ μὲν κλέος, ἄμμι δὲ πένθος.

1073. ἐπτάπυλα in some, contrary to the metre. These words are often interchanged, as above 252. 760. below 1094. Porson. Æsch. S. c. Th. 270. “ἐπτατειχεῖς ἔξόδους dicitur pro ἐπτὰ ἔξόδους τειχέων, ut ἐπτάπυργα κλεῖθρα pro ἐπτὰ κλεῖθρα πύργων, Eur. Ph. 1073.” Blomf. Gloss.

1075. γενοίμεθα δ' Ald. but the Schol. Grot. and MSS. generally omit δ'. Porson.

1076. φίλαι Ald. φίλα almost all MSS. Again in v. 1078. Valck. has edited κατειργάσαι from MSS. But the other reading appears to me, as well as to Brunck, more appropriate, and it is

recognised by Villoison's Schol. on Il. Γ. 354. (κατὰ Ἡραδιανὸν) τὸ (λιθόβολος) προκαροξυνόμενον (σημαίνει) τὸν ὑπὸ λίθου βεβλημένον, ὡς παρ' Εὐριπίδῃ ἐν Φοινίσσαις· λιθόβολον αἷμα κατειργάσω. Φοίνικι and εἶμα are edited. Porson.

1079. Καδμείαν μέριμναν, a periphrasis for Κάδμον: thus Ovid Fast. i. 37. Hoc igitur vidit trabeati cura Quirini: Met. i. 47. Sic onus inclusum numero distinxit eodem Cura Dei. Hor. Sat. I. ii. 32. sententia dia Catonis. See above, 55.

1081. ἐπέσυτο for ἐπέσσυτο Cant. Porson. Paraphr. ἀφ' ἣς αἵτιας, δρμησεν εἰς τὴν δικαιονομίαν τὴν γῆν τις δαιμόνων βλάψη ἐν ἀρπαγαῖς. τουτέστιν δρυισθεῖς δ' Ἀρης ὑπὲρ τοῦ μίσου αὐτοῦ τοῦ δράκοντος, ἐπήγαγε τὴν Σφίγγα Θηβαίον, ταῦτην γὰρ ἀτην δαιμόνων λέγει.

1085. Schol. Βραδέως μὲν ἔξέρχεται, ἀλλ' ὅμως δὲ ἔξελθε.

- ἔξελθ', ἀκουσον, Οἰδίπου κλεινὴ δάμαρ,
λήξασ' ὁδυρμῶν πενθίμων τε δακρύων.
Io. ὦ φίλτατ', η̄ που ξυμφορὰν ἥκεις φέρων,
'Ετεοκλέους θανόντος, οὐ παρ' ἀσπίδα
Βέβηκας ἀεὶ, πολεμίων εἴργων βέλη. 1090
τί μοί ποθ' ἥκεις καινὸν ἀγγελῶν ἔπος;
τέθυηκεν, η̄ ζῆ παῖς ἐμός; σήμανέ μοι.
Ay. Ζῆ· μὴ τρέσης τόδ', ὡς σ' ἀπαλλάξω φόβου.
Io. τί δ'; ἐπτάπυργοι πᾶς ἔχουσι περιβολαί;
Ay. ἐστᾶσ' ἀθραυστοι, κούκ ἀνήρπασται πόλις. 1095
Io. ἦλθον δὲ πρὸς κίνδυνον Ἀργείου δορός;
Ay. ἀκμήν γ' ἐπ' αὐτήν ἀλλ' ὁ Καδμείων Ἀρης
κρείσσων κατέστη τοῦ Μυκηναίου δορός.
Io. ἐν εἰπὲ πρὸς θεῶν, εἴ τι Πολυνείκους πέρι
οἰσθ', ὡς μέλον μοι καὶ τόδ', εἰ λεύσσει φάος. 1100
Ay. Ζῆ σοι ξυνωρίς εἰς τόδ' ἡμέρας τέκνων.
Io. εὐδαιμονοίης πᾶς γὰρ Ἀργείων δόρυ

1091. ἥκεις—ἀγγέλλων Ald. But ἥκεις MSS. in great number; a few ἀγγέλλων, some ἀγγελῶν, others ἀγγέλων or ἀγγελῶν. *Porson*. Future participles are generally subjoined to verbs of motion: Hec. 216. Ὁδυσσεὺς ἔρχεται—νέον τι πρὸς σε σημανῶν ἔπος: see the note on 577.

1093. σ', which Barnes has added, is exhibited by C. L. one of the Leyden MSS. and perhaps others: φόβον D. without the pronoun. At one time I conjectured that the reading should be τοῦδ', to be referred to φόβον, and that μὴ τρέσης should be placed absolutely, as is often the case in Eurip., Alc. 335. Heracl. 655. 716. Fragm. in Plut. de Sera Num. Vind. p. 549. A. But even μὴ τρέσης often governs a case, and it seems rather too forced to put ὡς in this sense after another word. [But see 1104.] However as the Ms. J. has τοῦδ', if this objection could be obviated, I would not reject it, principally in consequence of a pas-

sage of Sophocles in Atheneus iii. p. 99. D. θάρσει μέγας σοι τοῦδ' ἐγὼ φόβον μοχλός. Cf. Hec. 863 (=857.) *Porson*. Hipp. 1447. οὐ δῆτ', ἐπει σε τοῦδ' ἐλευθερῷ φόβον, al. φόνου.

1097. ἀκμήν, on the very point: Bos supplies ξυροῦ from Hom. Il. K. 173. νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ισταται ἀκμῆς: and Herod. vi. 11. ἐπὶ ξυροῦ γὰρ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα. Here κινδύνου appears more obvious from the preceding line.

1100. ὡς μέλον μοι καὶ τοῦδ', since I am concerned about this also: see Hec. 118.

λεύσσει φάος, whether he is alive: so βλέπω for vivo, Hec. 311. Il. E. 119. οὐδέ με φησὶ Δηρδν ἔτ' ὑψεσθαι λαμπρὸν φάος ἡελίοιο.

1101. Cf. Alc. 9. καὶ τοῦδ' ξσωξον οἶκον εἰς τοῦδ' ἡμέρας. Med. 55.

1102. Brunck, with some plausibility, conjectures πῶς δ' ἄρ'. *Porson*. Otherwise γὰρ must be understood in allusion to the assertion of the Mes-

πυλῶν ἀπεστήσασθε πυργηρούμένοις ;
λέξον, γέροντα τυφλὸν ὡς κατὰ στέγας
ἐλθοῦσα τέρψω, τῆσδε γῆς σεσωσμένης.

1105

Αγ. ἐπεὶ Κρέοντος παῖς ὁ γῆς ὑπερθανὼν,
πύργων ἐπ' ἄκρων στὰς, μελάνδετον ξίφος
λαιμῶν διῆκε, τῇδε γῆ σωτήριον,
λόχους ἔνειμεν ἐπτὰ, καὶ λοχαγέτας
πύλας ἐφ' ἐπτὰ, φύλακας Ἀργείου δορὸς, 1110
σὸς παῖς, ἐφέδρους θ' ἵππότας μὲν ἵππότας
ἴταξ, ὀπλίτας δ' ἀσπιδηφόροις ἐπι,
ὡς τῷ νοσοῦντι τειχέων εἴη δορὸς
ἀλκὴ δι' ὀλίγου περγάμων δ' ἀπ' ὥρθιων
λεύκασπιν εἰσορᾶμεν Ἀργείων στρατὸν 1115
Τευμησὸν ἐκλιπόντα· καὶ τάφρου πέλας
δρόμῳ ξυνῆψεν ἄστυ Καδμείας χθονός.

senger, that the Cadmeans had gained an advantage over the Argives: something of this kind being supplied: *I am surprised at your intelligence: for how &c.* Cf. Med. 236. 731.

1108. λαιμὸν—τῆσδε γῆς Ald. contrary to the greater part of the MSS. From the reading of the membr. πλοίων, Brunck has edited πλευρῶν. Porson. But in favor of λαιμὸν, cf. 26. 1418.

1113. τῷ νοσοῦντι, sc. μέρει, *the weak part of the wall:* cf. 1187.

1114. Some improperly place a stop after ἀλκὴ. Again τ' Aldus and a part of the MSS.: δ' Grotius with others. Porson. With δι' δλίγου understand χρόνου, quickly: οὐ διαστήματος, close at hand.

περγάμων: cf. 1192. Pergama, properly *the citadel of Troy:* Ξεν. ii. 555. Trojam incensam et prolapsa videntem Pergama: hence *any citadel or fortress.*

1115. Thus the Argive army is described by Aeschylus, S. c. Th. 88. Βοᾷ δ' ὑπὲρ τειχέων 'Ο λεύκασπις ὅρνυται λεός: and by Sophocles, Antig. 106. τὸν λεύκασπιν ἐξ Ἀργόθεν φάτα θάντα πανσαγίᾳ. Stanley on Aesch.

I. c. supposes that this epithet means only that the shields were plain, without any device, as those of the common soldiers generally were: *parmūque in gloriis alba,* Ξεν. ix. 548. Cf. 1127. But it seems evident that some peculiarity in the armour of the Argives distinguishing them from other Grecian soldiers is indicated, and that it cannot be a general epithet.

1116. MSS. and ancient writers hesitate between Τευμησὸν and Τελμησὸν, not to mention less important variations. That appears to be the more ancient form, which I as well as Valck. have chosen. Porson. See Blomf. Choëph. 555. Statius uses the adj. Teumessius for Thebanus: Theb. vi. Non aliter tacita juvenis Teumessius iras Mente acuit.

1117. ξυνῆψεν ἄστυ, an elliptical expression for ξυν. ἐαυτοὺς εἰς ἄστυ: when near the trench they reached the city with running: the ellipse of εἰς after verba of motion is noticed in Med. 12. Eur. Bacch. 132. εἰς δὲ χορεύματα Συνῆψαν Τριετηρίδαν, sc. ἐαυτούς. That they crossed the trench will be seen from comparing v. 1204.

παιὸν δὲ καὶ σάλπιγγες ἐκελάδουν ὄμοῦ
ἐκεῖθεν, ἔκ τε τειχέων ἡμῶν πάρα.

καὶ πρῶτα μὲν προσῆγε Νηῆταις πύλαις 1120
λόγον πυκναῖσιν ἀσπίσιν πεφρικότα
ὁ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος,
ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει,
ἐκηβόλοις τόξοισιν Ἀταλάντην κάπρον
χειρουμένην Αἴτωλόν· εἰς δὲ Προιτίδας 1125
πύλαις ἔχώρει, σφάγι' ἔχων ἐφ' ἄρμασιν
ὁ μάντις Ἀμφιάραος, οὐ σημεῖ ἔχων
ὑβρισμέν', ἀλλὰ σωφρόνως ἀσημ' ὅπλα.
·Ωγύγια δ' εἰς πυλώμαθ' Ἰππομέδων ἄναξ
ἔστειχ', ἔχων σημεῖον ἐν μέσῳ σάκει, 1130
στικτοῖς πανόπτην ὄμμασιν δεδορκότα,
τὰ μὲν ξὺν ἀστραν ἐπιτολαῖσιν ὄμματα

1120. *Nηῆταις πύλαις.* Different chiefs are placed at the respective gates by Aeschylus in the Seven against Thebes, in the following order: 1. Tydeus at the Πύλαις Προιτίδες: 2. Capaneus at the Π. Ἡλεκτραι: 3. Eteocles at the Π. Νηῆται: 4. Hippomedon at the Π. Ογκαῖδες: 5. Parthenopaeus at the Π. Βορραῖαι: 6. Amphiarus at the Π. Ομολωΐδες: 7. Polynices at the Π. ἔβδομαι, on which see Porson v. 1150.

1121. Cf. Aēn. xi. 601. tum late ferreus hastis Horret ager.

1122. ἔγγονος Ald. in opposition to the greater part of the MSS. Porson. Cf. Blomf. Ag. 365.

1128. ὑβρισμένα Schol. οὐκ ἔχων ἐπὶ τῇ ἀσπίδι σημεῖα ὑπερήφανα καὶ μετὰ ἀλαζονεῖας, ὡς τὰ Καπανέως. καὶ παρ' Αἰσχύλῳ (S. c. Th. 588.) τοιαῦθ' δι μάντις, ἀσπίδι εὔκυκλον νέμων, Πάγχαλκον, ἡύδα· σῆμα δὲ οὐκ ἐπῆν κύκλῳ. "A thing is sometimes said ὑβρίζεσθαι, which is subjected to the wantonness of luxury: in Xen. Cyr. ii. p. 56. a plain garment, not gaudy with purple, gold, and the like, is said to be

οὐδέν τι ὑβρισμένη: whence τὰ ὑβρισμένα is interpreted τὰ ἄγαν πολυτελῆ: Aelian. V. H. i. 31." Viger's Idioms p. 103. ed. Seager.

1130. ἔστηκ' Ald. ἔστειχ' membr. and ten other MSS. Porson.

1131. πανόπτην, Argus: Ovid. Met. i. 625. Centum lumenibus cinctum caput Argus habebat: Inde suis vibus capiebant bina quietem: Cetera servabant, atque in statione manebant. He is called by Aeschylus S. c. Th. 585. τὸν μυριωπὸν βούταν: πανόπτης ibid. 91. is an adj.: καὶ τὸν πανόπτην κύκλου ἡλίου καλῶ. In our passage it seems to require a capital.

στικτοῖς, Schol. τοῖς ἐμπεποικιλμένοις. Valck. objects to this use of the word: 'non enim στικτοὶ ejus oculi, sed ipse στικτὸς propter oculos, ut pavonis cauda; quo poëtæ oculos illius retulere.' Virgil attributes the same device to the shield of Turnus: Aēn. vii. 790. At levem clypeum sublatis cornibus Io Auro insignibat, jam setis obsita, jam bos, (Argumentum ingens) et custos virginis Argus.

Βλέποντα, τὰ δὲ κρύπτοντα δυγόντων μέτα,
ώς ὕστερον θανόντος εἰσορᾶν παρῆν.

·Ομολογήσιν δὲ τάξιν εἴχε πρὸς πύλαις

1135

Τυδεὺς, λέοντος δέρος ἔχων ἐπ' ἀσπίδι
χαίτη πεφρικός· δεξιᾷ δὲ λαμπάδα

Τιτὰν Προμηθεὺς ἔφερεν ὡς, πρήσων πόλιν.

ο σὸς δὲ Κρηναίαισι Πολυνείκης πύλαις

"Αρην προσῆγε· Ποτνιάδες δ' ἐπ' ἀσπίδι
ἐπίσημα πῶλοι δρομάδες ἐσκίρτων φόβῳ,

εὖ πως στρόφιγξιν ἐνδοθεν κυκλούμενας
πόρπαχ' ὑπ' αὐτὸν, ὥστε μαίνεσθαι δοκεῖν.

ο δ' οὐκ ἔλασσον" Αρεος εἰς μάχην Φρονῶν,
Καπανεὺς προσῆγε λόχον ἐπ' Ἡλέκτραις πύλαις.

1140

1133. κρύπτοντα, for κρυπτόμενα: Soph. El. 825. ταῦτ' ἐφορῶντες Κρύπτουσιν ἔκηλοι: ΟEd. T. 967. δ δὲ θανὼν κεύθει κάτω γῆς. See Hec. 906. Med. 106. Matth. Gr. Gr. § 496.

1134. The two former verses Valck. is almost inclined to suspect, although acknowledged by Eust. Il. B. p. 182, 29—138, 25. but this one he decides to be spurious, as well as another 1149. To me both seem undoubtedly necessary to be retained. Porson. With θανόντος understand αὐτοῦ, i. e. 'Ιππομέδοντος, and see v. 68.

1136. δέρας in R. in M. as an emendation; also probably Cant. But δέρος Eust. Il. Δ. p. 473, 5. 485, 5—360, 22. 369, 43. See Med. 5. Again ἀσπίδι membr. J. as Brunck has edited, who below 1140. edits ἐπ' ἀσπίδος from conjecture. Porson.

1138. Thus Musgr. has correctly punctuated, for ἔφερεν, ὡς. Porson. From this opinion Scholef. reasonably dissents: 1. Because ὡς is more elegant than otherwise before πρήσων, as below, 1171.: and 2. Because, if this construction were admitted, Tycdeus alone of all the chiefs, (except Amphiaraus, in whose case it is easily accounted for) would carry ἄσημα

δπλα; for which no good reason can be assigned. It seems therefore better to understand the words as referring to a figure of Prometheus on the shield, bearing a torch, ὡς πρήσων πόλιν. This opinion is confirmed by a reference to the description of the shield of Capaneus, Aesch. S. c. Th. 428, ἔχει δὲ σῆμα, γυμνὸν ἄνδρα πυρφόρον, Φλέγει δὲ λαμπὰς διὰ χερῶν ὄπλισμένη· χρυσοῖς δὲ φωνεῖ γράμμασιν, πρήσων τόλιν. Soph. ΟEd. C. 56. ἐν δ' ὁ πυρφόρος θεὸς Τιτὰν Προμηθεύς.

1140. Virg. G. iii. 267. quo tempore Glauci Potniades malis membra absumsere quadrigæ. Consult Lempriere's Class. Dict.

1142. στρόφιγξι γ' Ald. and a portion of the MSS. Porson. Schol. ταῦς ἡγίαις, καθὰ δι' αὐτῶν στρέφεται τὸ ἄρμα.

1143. πόρπακα, Schol. τὸ κατὰ μέσον τοῦ δπλού ὑπὸ τὸ τοῦ ὄμφαλοῦ κοίλωμα, δι' οὐ καὶ βασαίζεται (leg. βαστάζεται) τὸ δπλον, i. e. a ring or thong under the boss through which the arm is inserted in carrying the shield.

ὅστε μ. δ. Musgrave compares Statius Theb. x. 653. Ipsa insanire videatur Sphinx galeæ custos.

σιδηρονάτοις δ' ἀσπίδος τύποις ἐπῆν
γίγας ἐπ' ὄμοις γηγενὴς ὅλην πόλιν
Φέρων, μοχλοῖσιν ἔξαναστάσας βίᾳ,
ὑπόνοιαιν ἥμιν, οἵα πείσται πόλις.

1146

ταῖς δ' ἑβδόμαις "Αδραστος ἐν πύλαισιν ἦν,
ἐκατὸν ἔχιδναις ἀσπίδ' ἐκπληρῶν, γραφὴν
ὑδρας ἔχων λαοῖσιν ἐν Βραχίοσιν,
'Αργεῖον αὔχημ'. ἐκ δὲ τειχέων μέσων
δράκοντες ἔφερον τέκνα Καδμείων γυάθοις.

παρῆν δ' ἐκάστου τῶνδ' ἐμοὶ θεάματα,
ξύνθημα παραφέροντι ποιμέσιν λόχων.

καὶ πρῶτα μὲν τόξοις καὶ μεσαγκύλοις

1147. γίγας—γηγ.: cf. 127. γίγαντι γηγενέτᾳ προσθμοιος.

1148. I could scarcely refrain from embracing *βάθρων*, the reading of the Ms. J. for *βίᾳ*: the codex *Augustianus* had it also, as is evident from the scholion, which ought to be referred to this part, but which Valck. has connected with 1186—1195. *Βάθρων*. τῶν θεμελίων καὶ τῶν βάσεων. *Porson*.

1150. ταῖς δ' ἑβδόμαις. Concerning the seven gates of Thebes, the five principal authors, *Æschylus*, *Euripides*, *Apollodorus*, *Pausanias*, *Statius*, (for I pay no regard to *Hyginus*,) do not give quite the same account. The greatest difficulty is in *Apollodorus*, who plainly makes a distinction between the *Ogygiæ portæ* and the *Oncaïdæ*. *Hesychius'* authority is to the effect that the *Ogygiæ portæ* and the *Oncaïdæ* were the same: "Οὐκας Ἀθήνας τὰς Ὡγυγίας πύλας λέγει. *Æschylus* (S. c. Th. 483.) mentions the *Oncaïdæ*, not the *Ogygiæ*; *Euripides*, *Pausanias*, and *Statius*, the *Ogygiæ*, not the *Oncaïdæ*. The *Neitæ*, which *Apollodorus* omits, all the rest have. Suppose we come to this conclusion, that *Pausanias* first wrote τὰς Ὡγυγίας ἢ Ὁγκαῖδας, then τὰς Νηταῖς in its place, but that Ὁγκαῖδας being omitted, and afterwards restored in the

margin, forced out the other word from its position? Besides *Hebdomæ* is not a proper name of the gates; but *Æschylus* and *Euripides*, six gates being expressly mentioned, passed by the last without notice. This is the remainder of the Scholium, which I have quoted on v. 1148. τινὲς δὲ φασὶ τὰς εὐδόμους πύλας τῆς Βοιωτίας καλεῖσθαι ἀπὸ Βοιωτοῦ, τοῦ Ποσειδῶνος καὶ τῆς σοφῆς Μελανίπης, ἀφ' οὗ πᾶσα ἡ Βοιωτία ἐκλήθη. Read τὰς ἑβδόμας πύλας Βοιωτίας καλεῖσθαι. This being premised, I arrange the names of the gates in this order: 1. Προτίθες. 2. Ἡλεκτραι. 3. Νηταῖ. 4. Ὁγκαῖδες ἢ Ὡγύγιαι. 5. Βορδαῖαι ἢ Ὄψισται ἢ Βοιώτιαι. 6. Ὄμολωτδες. 7. Κρηναῖαι ἢ Διρκαῖαι. *Porson*.

1151. γραφὴν for γραφῆ is Valck.'s emendation. Thus also the Ms. J. ἢ being written above. *Porson*.

1152. Virg. Æn. vii. 657. clypeo-que, insigne paternum, Centum angues, cinctamque gerit serpentibus hydram.

1156. παρφέροντι Aldus and a few MSS. πρὸς φέροντι K. *Porson*.

ποιμέσιν i. e. στρατηγοῖς: Eur. Suppl. 675. ποιμένες δ' ὅχων Τετράδρων κατῆρχον ἐντεῦθεν μάχης.

1157. μεσαγκύλοις Schol. τοῖς ἀκοντίοις, διὰ τὸ κατὰ μέσον τοῦ ξύλου τὰ

έμαρνάμεσθα, σφενδόναις θ' ἐκηβόλοις,
πέτρων τ' ἀραγμοῖς· ὡς δὲ ἐνικῶμεν μάχῃ,
ἔκλαγξε Τυδεὺς, καὶ σὸς ἐξαίφνης γόνος 1160
ὡς τέκνα Δαναῶν, πρὶν κατεξάνθαι Βολαῖς,
τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις;
γυμνῆτες, ἵππεῖς, ἀρμάτων τ' ἐπιστάται;
ἡχῆς δὲ ὅπως ἥκουσαν, οὐτὶς ἀργὸς ἦν,
πολλοὶ δὲ ἐπιπτον κρᾶτας αἵματούμενοι. 1165
ἡμῶν τ' ἐς οὖδας εἰδες ἀν πρὸ τειχέων
πυκνοὺς κυβιστητῆρας ἐκνευευκότας.
Ξηρὰν δὲ ἐδευον γαῖαν αἷματος ροαῖς.
οὐδὲ 'Αρκάς, οὐκ 'Αργεῖος, 'Αταλάντης γόνος,
Τυφῶς πύλαισιν ὡς τις ἐμπεσὼν, Βοῶ. 1170
πῦρ καὶ δικέλλας, ὡς κατασκάψων πόλιν.
ἄλλ' ἔσχε μαργαντ' αὐτὸν ἐναλίου θεοῦ

ἀκόντια ἀγκύλον τι καὶ κοῖλον ἔχειν, ὡς
Δν ἐρείδηται ἡ χειρ τοῦ πέμποντος. An-
drom. 1122. πόλλ' δμοῦ βέλη, Οίστοι,
μεσάγκυλ', ἔκλυτοι τ' ἀμφώβολοι. The
derivation is more probably from ἀγ-
κύλη, the thong by which the javelin
was hurled, sometimes used for the
javelin itself: Orest. 1484. δὲ πέ-
τρους, δὲ ἀγκυλας, 'Ο δὲ ξίφος πρό-
καπον ἐν χεροῖν ἔχων.

1158. ἑκαβόλοις Aldus, who is too
profuse of Doric forms. Porson.

1161. κατεξάνθαι: cf. Med. 1026.
Soph. Aj. 726. πέτροισι—καταξανθεῖς.

1163. The conjunction, which Valck.
wishes to be omitted, is wanting in
the Ms. J. Porson.

1164. ἀργὸς οὗτις ἦν Ald. contrary
to most MSS. Porson. 'Οπως in rela-
tion to time, occurs again 1469. See
Hoogeve. p. 134. Seager.

1166. ἡμῶν δὲ Ald.: more MSS.
otherwise. Again ἐκνευευκότας for
ἐκπενευευκότας, is a conjecture of Maik-
land on Suppl. 692. which is approved
of by Valck. on Hipp. 822. and by
Brunck. Porson. Κυβιστητῆρες, tum-
blers. a term first applied in derision

by Homer, Il. II. P. 745. "Ω πόποι, ή
μάλ' ἐλαφρὸς ἀνήρ, ὡς φεῖα κυβιστῷ·
750. Ἡ φὰ καὶ ἐν Τρώεσσι κυβιστη-
τῆρες ἔασιν: cf. 742. δ δέ ορ', ἀρνευ-
τῆρι ἐοικώς, Κάππεος' ἀπ' εὐεργέος
δίφρου, like a direr. Eur. Suppl. 693.
τῶν δὲ, θραυσθέντων δίφρων, Εἰς κράτα
πρὸς γῆν ἐκκυβιστώντων βίᾳ.

1169. Eur. Suppl. 900. πᾶς Παρ-
θενοπαῖος, εἶδος ἔξοχώτατος, 'Αρκάς μὲν
ἥντος ἐλθὼν δὲ ἐπ' Ἰνάχου ροάς, Παι-
δεύεται κατ' 'Αργος: 906. Λόχοις δὲ
ἐνεστῶς, ὕσπερ 'Αργεῖος γεγάδες, 'Ημυτε
χώρα. Aesch. S. c. Th. 543. πᾶς Παρ-
θενοπαῖος 'Αρκάς· δὲ τοισσδέ ἀνήρ
Μέτοικος, 'Αργεῖος δὲ ἐκτίνων καλὰς τρο-
φὰς, Πύργοις ἀπειλεῖ τοῖσδέ δὲ μὴ κράτο-
θείσ.

1170. Βοῶ Schol. ἀνεβόησε φωνῇ
μεγάλῃ, πῦρ καὶ δικέλλας αἰτῶν.

1171. δικέλλας Grotius, the Leyden
MSS., and others probably for δικέλ-
λαν. Also κατασκάψω King from MSS.,
but the other reading is better. Porson.
Cf. 1138.

1172. έσχε, stopped, checked: cf.
1212. for κατέχω, Bacch. 555. φοίου
δὲ ἀδρὸς οὔτρων κατάσχες.

Περικλύμενος παῖς, λᾶσαι ἐμβαλὼν κάρα
ἀμαζοπληθῆ, γεῖσ' ἐπάλξεων ἄπο·
ξανθὸν δὲ κρᾶτα διεπάλυνε, καὶ ράφας 1175
ἔρρηξεν ὀστέων, ἄρτι δὲ οἰνωπὸν γένυν
καθημάτωσεν· οὐδὲ ἀποίσεται βίον
τῇ καλλιτόξῳ μητρὶ, Μαινάλου κόρη.
Ἐπεὶ δὲ τάσδε ἐσεῖδεν εὐτυχεῖς πύλας,
ἄλλας ἐπήει παῖς σὸς, εἰπόμην δὲ ἔγω· 1180
ὅρῶ δὲ Τυδέα καὶ παρασπιστὰς πυκνοὺς
Αἰτωλίσιν λόγχαισιν εἰς ἄκρον στόμα
πύργων ἀκοντίζοντας, ὥστε ἐπάλξεων
λιπεῖν ἔριπνας Φυγάδας· ἀλλά νιν πάλιν,
κυναγὸς ὡσεὶ, παῖς σὸς ἐξαθροίζεται, 1185
πύργοις δὲ ἐπέστησ’ αὖθις· εἰς δὲ ἄλλας πύλας
ἡπειγόμεσθα, τοῦτο παύσαντες νοσοῦν.
Καπανεὺς δὲ, πῶς εἴποιμί ἀν, ὡς ἐμαίνετο;
μακραύχενος γὰρ κλίμακος προσαμβάσεις
ἔχων ἔχώρει, καὶ τοσοῦνδε ἐκόμπασε, 1190
μηδὲ ἀν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς,

¹Ενναλίου L. Again 1178. Μαινάλου
χθόνα as a var. reading, Schol. Au-
gust. Porson.

1174. Cf. Orest. 1585. ή τῷδε θρυ-
κῷ κρᾶτα συνθραύσω σέθεν, 'Ρήξας
παλαιὰ γεῖσα, τεκτόνων πόνον. Γεῖσσα,
the eaves. Cf. Virg. Aen. ii. 445.
Dardanidæ contra turre ac tecta do-
morum Culmina convellunt.

1175. διεπάλυνε, smashed, crushed,
ground to powder, from πάλη, flour,
small dust.

1178. Schol. οὐδὲ ἐπάξει ἔαυτὸν
ξῶντα τῇ ἔαυτοῦ μητρὶ τῇ Ἀταλάντῃ
κόρῃ τοῦ Μαινάλου, ἥγουν τῷ περὶ τὸ
Μαιναλον διατριβούσῃ.

1182. Αἰτωλοῖσιν Ald. Αἰτωλίσιν
(or without ν) Grot. and many MSS.
Porson. Valck. observes that the
tragedians are partial to feminine forms
like Αἰτωλίς. See above, v. 140.

εἰς ἄκρον στ., the highest ridge or
edge, as στόμα μαχαίρας, στρατοῦ,
πολέμου &c. Statius Theb. x. 522.
pars ad fastigia missas Exultant ha-
sissete faces.

1183. ὥστε φυγάδας λιπεῖν ἔρ. ἐπ.,
so that the flying troops left the heights
of the ramparts. Eur. El. 210. οὐ-
ρέας ἀν' ἔριπνας.

1184. νιν for αὐτούς: this pronoun
is found in Pindar and the tragedians,
and is of all genders and numbers.
See Matth. Gr. Gr. § 146.

1186. τοῦτο παύσαντες ν., having
stopped this mischief: cf. 1113. Med.
715.

1191. Thus Capaneus is represented
as threatening in Aesch. S. c. Th. 423.
Θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν,
Καὶ μὴ θέλοντός φησι, οὐδὲ τὴν Διὸς
Ἐριν πέδῳ σκῆψασαν ἐκποδῶν σχεθεῖκ:

τὸ μὴ οὐ κατ' ἄκρων περγάμων ἐλεῖν πόλιν.

καὶ ταῦθ' ἄμ' ἡγόρευε, καὶ πετρούμενος

ἀνεῖρφ', ὑπ' αὐτὴν ἀσπίδ' εἰλίξας δέμας,

κλίμακος ἀμείβων ξέστ' ἐνηλάτων βάθρα. 1195

ηδη δ' ὑπερβαίνοντα γεῖσα τειχέων

βάλλει χεραυνῷ Ζεύς νιν· ἐκτύπησε δὲ

χθῶν, ὥστε δεῖσαι πάντας· ἐκ δὲ κλιμάκων

ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη,

and again in Eur. Suppl. 498. ὕμοσεν πόλιν Πέρσειν, θεοῦ θέλοντος, ήν τε μὴ θέλη.

1192. τὸ μὴ οὐ—ἐλεῖν. “The infin. is put with the accus. of the article for the gen. Soph. Antig. 778. τεύξεται τὸ μὴ θαυεῖν. After ξχειν, to withhold, ξχεσθαι, to withhold one's self. Soph. CEd. T. 1387. οὐκ ἀν ἐσχόμην Τὸ μὴ ποκλεῖσαι τούμδν ἄθλιον δέμας. Herod. v. 101. τὸ μὴ λεηλατῆσαι αφεας ξσχε τόδε.” Matth. Gr. Gr. § 542. obs. 3.

κατ' ἄκρων π. ἐλεῖν π. “Schol. τὸ παρὰ πεζῷ λόγῳ κατάκρας, vel κατ' ἄκρα. Thuc. iv. 112. Βρασίδας—ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν αὐτὴν. Hom. Il. O. 577. κατ' ἄκρης Ἰλιον αἴπειν ἐλέειν. Herod. vi. 20. αἱρέουσι κατ' ἄκρης. Hesych. κατ' ἄκρας ἐλεῖν, τὸ ξεῖ φόδου καὶ τὸ αἴφνιδιον: (this explanation belongs rather to κατὰ κράτος.) Sallust. vi pugnando que capere.” Valck. Aesch. Choëph. 679. κατ' ἄκρας ἐνθάδ' ὡς πορθούμεθα: Blomf. compares Virg. AEn. ii. 290. ruit alto a culmine Troja: 603. sternitque a culmine Trojam.

1193. καὶ ταῦθ' ἄμ' ἡγ., καὶ κ. τ. λ. “The Attics would generally write, καὶ ταῦθ' ἄμα λέγων, ἀνεῖρπε. Eur. Bacch. 1080. καὶ ταῦθ' ἄμ' ἡγόρευε, καὶ πρὸς οὐρανὸν, Καὶ γαῖαν ἐστήριξε φῶς σεμνοῦ πυρός. Electr. 788. Καὶ ταῦθ' ἄμ' ἡγόρευε, καὶ χερὸς λαβὼν Παρῆγεν ἡμᾶς.” Valck.

1194. “Stat. Theb. x. 843. Ille nec ingestis, nec terga sequentibus usquam Detrahitur telis; vacuoque sub aëre pendens, Plana velut terra

certus vestigia figat, Tendit, et ingenti subit occurrente ruina. Virg. AEn. ii. 443. Hærent parietibus scalæ, positesque sub ipsos Nituntur gradibus, clypeosque ad tela sinistris Protecti objiciunt, prensant fastigia dextris.” Valck.

1195. ἀμείβων. Stat. Theb. x. 843. Dixit et alterno captiva in manu gressu Surgit ovans.

ἐνηλάτων Schol. ἀμείβων, ηγουν διερχόμενος, τὰ ξεστὰ βάθρα, ηγουν τὰς ξυστὰς βαθμίδας τῶν ἐνηλάτων τῆς κλίμακος, τουτέστι τῶν ὁρθῶν ξύλων, ἐφ' οἷς πεπήγασιν αἱ βαθμίδες. Eur. Suppl. 729. εἰς ἄκρα βῆναι κλιμάκων ἐνήλατα. Hipp. 1229. σύριγγές τ' ἄνω Τροχῶν ἐπήδων, ἀξόνων τ' ἐνήλατα, where Monk renders it by the lynch-pins. Eustathius on the contrary defines ἐνήλατα to be the same as βάθρα or βαθμίδες, αἱ ἐνελήλαται τοῖς ὁρθοῖς ξύλοις: and this opinion is confirmed by the passages quoted above. We shall therefore, I think, more correctly consider ἐνήλατα as the steps of the ladder, which are driven into (ἐνελήλαται) the upright pieces, and ξέστ' ἐνηλάτων βάθρα, the smooth footing of the steps, as a periphrasis for ξέστ' ἐνήλατα: also in Hipp. l. c. ἀξόνων ἐνήλατα may denote the spokes.

1196. Cf. Virg. AEn. vi. 592. of Salmoneus, “At pater omnipotens densa inter nubila telum Contorsit, non ille faces, non fumea tædis Luminæ, præcipitemque immani turbine adegit.” Soph. Antig. 134.

1199. ξσφ. χωρὶς ἀλλ. Schol. ὡς ἀπὸ σφενδόνης ξχωρίζετο τὰ μέλη αὐτοῦ ἀπ' ἀλλήλων.

κόμαι μὲν εἰς "Ολυμπον, αἴμα δ' εἰς χθόνα, 1200
χεῖρες δὲ καὶ κῶλ', ὡς κύκλωμ' Ιξίονος,
εἰλίσσετ'. εἰς γῆν δ' ἔμπυρος πίκτει νεκρός.

ώς δ' εἰδ' "Αδραστος Ζῆνα πολέμιον στρατῷ,
ἔξω τάφρου καθεῖσεν 'Αργείων στρατόν.

οἱ δ' αὖ παρ' ἡμῶν δεξιὸν Διὸς τέρας 1205
ἰδόντες, ἐξήλαυνον ἀρμάτων ὄχους
ἰππεῖς, ὀπλῖται, κείσι μέσ' 'Αργείων ὅπλα
ξυνῆψαν ἔγχη πάντα δ' ἦν ὄμοῦ κακά·
ἔθυησκον, ἐξέπικτον ἀντύγων ἄπο·

τροχοί τ' ἐπήδων, ἀξονές τ' ἐπ' ἀξοσι· 1210
νεκροὶ δὲ νεκροῖς ἐξεσωρεύονθ' ὄμοῦ.

πύργων μὲν οὖν γῆς ἕσχομεν κατασκαφὰς
εἰς τὴν παροῦσαν ἡμέραν· εἰ δ' εὐτυχὴς
ἔσται τὸ λοιπὸν ἥδε γῆ, θεοῖς μέλει.

Xo. καλὸν τὸ νικᾶν· εἰ δ' ἀμείνον' οἱ θεοὶ 1215
γνώμην ἔχουσιν, εὐτυχὴς εἶην ἔγα.

Io. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει.

1204. *στρατῷ* having immediately preceded, Brunck prefers 'Αργείων δ. πλα, which however is repeated in 1207. *Porson*.

1206. Brunck has adopted δχοι, the conjecture of Musgr. δπλῖται τ' εἰς Scal. *Porson*. ἀρμάτων δχous is a periphrasis for ἀρμάτα, of which we meet with an instance in Eur. Hipp. 1161. οἰκεῖος αὐτὸν ἀλεο' ἀρμάτων δχος: also in Suppl. 662. ἀρμάτων δχήματα. See Hec. 298.

1210. *τροχοί* δ' M. *Porson*. Cf. Hipp. 1229. ξύμφυρτα δ' ἦν δπαντα· σύργγες τ' ἄνω Τροχῶν ἐπήδων, ἀξόνων τ' ἐνήλατα. Xen. Cyl. vii. 1, 32. ὑπὸ τῶν παντοδαπῶν σωρευμάτων ἔξαλλομένων τῶν τροχῶν.

1211. Cf. 895. *Lucret. vi. 1261. Confertos ita acervatim mortis accumulabat. Virg. Geo. iii. 556. Jamque acervatim dat stragem.*

1212. *ἕσχομεν* Schol. διεκαλύσαμεν,

we have hindered: cf. 1172.

1214. After this line Scaliger adds, undoubtedly from a Ms.: καὶ νῦν γὰρ αὐτὸν (leg. αὐτὴν) δαιμόνων ἔσωσέ τις. *Porson*.

1216. *ἔχοιεν* Ald. without meaning: *ἔχουσιν* almost all MSS. *Porson*.

εὐτυχὴς εἶην ἔγώ, *may my lot be fortunate!* cf. 1599. εἴη δ' εὐτυχέστερος Βίος. Potter's translation runs thus: "should the Gods conceive kinder intents, *I too should share the joy:*" but this would require δν εἶην in the Greek. These 'kinder intents' the Paraphrast explains to be, τὸ φιλίαν ἐμβαλεῖν τοῖς νεκροῖς: but the Schol. with more probability comments thus: εἰ οἱ θεοὶ τὰ δίκαια κρίνουσι, καὶ συμβῆ ἀπολέσθαι τοὺς Θηβαίους: whence ἀμείνονα γνώμην must be understood to mean only a different judgment, one over which mortals can exert no control. Similar is the use of *κρίσσων* in Eur.

παιδές τε γάρ μοι ζῶσι, κακπέφευγε γῆ.
Κρέων δ' ἔοικε τῶν ἐμῶν νυμφευμάτων,
τῶν τ' Οἰδίπου δύστηνος ἀπολαῦσαι κακῶν, 1220
παιδὸς στερηθεὶς, τῇ πόλει μὲν εὔτυχᾶς,
ἰδίᾳ δὲ λυπρῶς ἀλλ' ἄνελθέ μοι πάλιν,
τί τάκι τούτοις παιδὸς ἐμὼ δρασείετον;

Αγ. ἔα τὰ λοιπὰ, δεῦρ' ἀεὶ γάρ εὔτυχεῖς.

Ιο. τοῦτ' εἰς ὑποπτον εἴπας· οὐκ ἔστεον. 1225

Αγ. μεῖζόν τι χρήζεις, παιδας ή σεσωσμένους;

Ιο. καὶ τάπιλοιπά γ' εἰ καλῶς πράσσω, κλύειν.

Αγ. μέθες μοι· ἔρημος παῖς ὑπασπιστοῦ σέθευ.

Ιο. κακόν τι κεύθεις, καὶ στέγεις ὑπὸ σκότῳ.

Αγ. οὐκ ἄν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά. 1230

Ἡec. 605. ναυτικὴ τὸ ἀναρχία Κρείσσων πυρός.

1218. κἀπέφευγε Ald. M. R.; καὶ πέφευγε King. ex MSS. certe; sic enim C. D. L. Leid. pr. κἀπέφευγε Grot. Cant. J. K. Flor. Leid. sec. μηηστευμάτων Cant. Porson.

1220. ἀπολαῦσαι: this verb is used in a gen. sense, *to suffer the consequences, reper. the fruits, good or bad.* Il. O. 17. οὐ μὰν οἶδ' εἰ αὗτε κακοφράφης ἀλεγεινῆς Πρώτη ἐπαύρηαι, καὶ σὲ πληγῆσιν ἴμάσσω, *whether you will first enjoy the fruits of your artifices, i. e. suffer for.* See the note on the use of κερδαίνω, Hec. 516. Matth. Gr. Gr. § 361.

1223. δρασείετον Schol. ἐπιθυμοῦσι δρᾶσαι, παρασκεύαζονται. See Med. 92. These verbs are formed from the fut. of the simple verbs, and correspond to those terminating in *rio* in Latin, *parturio, esurio, &c.* which are derived from the fut. participles *parturus, esurus.* There are scarcely twenty of this class to be found in Greek, according to Valck.

1224. To the instances cited at Orest. 1679. add Plato Polit. p. 177, l. Ald. 130, 21. Bas. 292. C. HSt. 551. B. Frst. 184. E. Læmar. Aristides iii. p. 723. ed. Canter. ii. p. 420. Jebb.

Porson. These instances relate to the use of δεῦρο in reference to time, it being properly an adv. of place: see Med. 668.

1226. η παιδας Aldus. Grotius with most MSS. παιδας η. Porson.

1227. " Καὶ and γε are usually separated by some other word or words. Their use is in superadding something of more moment to something of less; not waving or setting aside the latter, as γε alone would do, but amplifying and exaggerating the whole: Menel. Ἐλληνικὸν τοι τὸν διδόθεν τιμῆν ἀει. Tynd. Καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλειν: Eur. Or. 481. yes; and what is more, &c. q. d. what you have said is true, but this is no less true, and of still greater importance. So Phœn. 1227." Hooge. p. 87. ed. Seager.

1230. οὐκ ἄν γε Ald. King has discarded the conjunction, with the sanction of MSS.: οὐκ ἄν σε I. M. R. which might admit of vindication, by understanding σε for σοι, which seems to be the case in Iph. Aul. 814. (οἱ μὲν προσκείμενοι Λέγουσ',) a diphthong before a short vowel being incapable of elision: οὐκ ἄν without γε D. You might also read, were it not too far removed from the common reading, οὐκ ἄν τι—κακόν. Porson. Scholes. would

Io. ήν μή με φεύγων ἐκφύγης πρὸς αἰθέρα.
 Ay. αἴ αἴ τί μ' οὐκ εἴσασας ἐξ εὐαγγέλου
 φῆμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;
 τὰ παιδες τὰ σὰ μέλλετον τολμήματα
 αἰσχιστα, χωρὶς μονομαχεῖν παυτὸς στρωτοῦ, 1235
 λέξαντες Ἀργείοισι Καδμείοισι τε
 εἰς κοινὸν, οἷον μήποτ' ὄφελον, λόγον.
 Ἐτεοκλέης δ' ὑπῆρξ' ἀπ' ὄρθίου σταθεὶς

read *σε* in this line, and retain *γε* in the next, where he considers it essential to the sense, and expresses its force thus: *yes, but you shall though, unless, &c.* See Med. 863.

1231. *εἰ* Ald. *ἢν* Valck. with Mas. generally. I have also edited *με* for *γε* with Musgr. from Cant. M. R. Scal. Brunck's membr. lib. P. Aristoph. Ach. 178. Δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας. Nub. 167. Ἡ φρεδῶς φεύγων ἀν ἀποφύγοι δίκην. Herod. iv. 23. οὐ φεύγων καταφύγη ἐς τούτους, ὅπ' οὐδεὶς ἀδικέεται. Thus Arch., which Valck. properly approves. Wesseling aptly cites v. 95. Hom. Il. Ι. 81. Xen. Anab. ii. p. 169, 19. τὸν γάρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἀν τάχους φεύγων τις ἀποφύγοι. In these passages by the simple verb the attempt, by the compound the effect is indicated. Person. Cf. Med. 1293. "Herod. iv. 132. ήν μὴ δρυίδες γενέμενοι ἀναπτῆσθε ἐς τὸν οὐρανὸν,—οὐκ ἀπονοστήσετε διόσω. Eur. Or. 1595. ήν γε μὴ φύγεις πτεροῖς. Iph. T. 843. δέδοικα δ' ἐκ χειρῶν με μὴ πρὸς αἰθέρα Ἀμπτάμενος φύγη." Valck. Supply λέξεις at the commencement of the line.

1232. ἐξ εὐαγγ. φ., after my good news: on this use of the prep. see Hec. 903. 1142. Med. 1180. Livy i. 16. Postquam ex tam turbido die serena et tranquilla lux rediit.

1233. ἀλλὰ(κελεύεις) μην. κ. "Sometimes the iusfin. requires a word to be supplied which is the opposite to the preceding one, as Herod. v.i. 104. δέ νόμος—ἀνάγει τωντὸς αἰεὶ, οὐκ ἔν τοι φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, Eurip. Phoen.

ἀλλὰ μένοντας ἐν τῇ τάξει ἀπικρατέειν ἢ ἀπόλλυσθαι, sc. κελεύειν, the contrary to οὐκ ἔν, as Cic. Fin. ii. 21, 68. Comp. Herod. vii. 143. Thuc. iv. 9." Matth. Gr. Gr. § 534. Soph. ΟΕδ. T. 241. τὸν ἄνδρ' ἀπαιδῶ τοῦτον,—Μήτ' εἰσδέχεσθαι, μήτε προσφανεῖν τινὰ,—'Ωθεῖν δ' οὐκον πάντας, sc. κελεύειν. Here Elmal. quotes the first Ep. to Tim. iv. 3. καλιστῶν γαμεῖν, ἀπέχεσθαι βρεμάται, & Θεὸς ἐκτισθεὶς εἰς μετάληψιν μετ' εὐχαριστίας, where the ellipse is thus supplied in our Translation: 'forbidding to marry, and commanding to abstain from meats.'

1234. "Post μέλλετον e vicino τολμῷ supplendum; nisi quis jungenda consuerit μέλλετον — μονομαχεῖν." Valck. The latter method is much to be preferred: τολμήματα αἰσχιστα will thus be in apposition to μονομαχεῖν: μέλλετον μονομ., δ ἐστι τολμ. αἰσχ.: see Hec. 1150.

1235. λέξαντες for λέξατε: see v. 69.

1236. εἰς κοινὸν, in public: Eur. Or. 764. εἰς κοινὸν λέγειν χρή.

1238. Ἐτεοκλῆς προὐπῆρξ edd. Ald. Grot. Musgr.: but Ἐτεοκλέης, which the metre requires, is found in C. Cant. K. M. R. and doubtless others. Again προὐπῆρξ does not admit a crasis, as Aldus seems to have supposed, but forms an anapest; nor do I believe that this compound was in existence at this period; at least it is nowhere extant in the Attic poets. Read therefore with most MSS. δ' ὑπῆρξ, which Valck. first restored. For ἀπ' some MSS. have ἐπ', but the received reading is better.

πύργου, κελεύσας σῖγα κηρῦξαι στρατῷ.
 ἔλεξε δ', ὡς γῆς Ἐλλάδος στρατηλάται, 1240
 Δαναῶν τ' ἀριστεῖς, οἵπερ ἥλθετ' ἐνθάδε,
 Κάδμου τε λαὸς, μήτε Πολυκείκους χάριν
 ψυχὰς ἀπεμπολᾶτε, μήθ' ἡμῶν ὑπερ.
 ἐγὼ γὰρ αὐτὸς, τόνδε κίνδυνον μεθεὶς,
 μόνος ξυνάψω ξυγγόνῳ τῷ μῷ μάχην· 1245
 κανὸν μὲν κτάνω τόνδ', οἷκον οἰκήσω μόνος,
 ἡσσώμενος δὲ τῷδε παραδώσω μόνω.
 ὑμεῖς δ' ἀγῶν' ἀφέντες, Ἀργεῖοι, χθόνας
 νείσεσθε, βίοτον μὴ λιπόντες ἐνθάδε,

Porson. Cf. 1023. "Verbs which by their nature express rest, are often made to show motion by means of the prepositions ἀπὸ and ἐκ, because an action is at the same time implied, to which the motion properly belongs. Soph. Antig. 411. καθῆμεθ' ἄκρων ἐκ πάγων ὑπῆνεμοι, because the idea of lying in ambush to watch, κατασκοπεῖν, is understood in καθῆσθαι, with which is connected the direction of the eyes to another place. In the following passages, Il. E. 153. Ἡρη δ' εἰσεῖδε χρυσόθρονος δόφθαλμοῖσι Στᾶσ' ἐξ Οὐλύμπου ἀπὸ βίου. Eur. Tro. 527. ἀνὰ δ' ἐβάσεν λεῶς Τρωάδος ἀπὸ πέτρας σταθεῖς. Phœn. 1238. Ἐτεοκλέης δ' ὑπῆρξ' ἀπὸ ὅρθιου σταθεῖς Πύργου, sc. λέγειν ἐς κοινὸν, the verbs remain which have properly the construction with ἐκ or ἀπὸ, although they must be taken immediately after the v. ιστασθαι." Matth. Gr. Gr. § 596. c.

1239. Schol. κελεύσας τοῖς κήρυξι σιγὴν κηρῦξαι τῷ λαῷ. Eur. Heracl. 830. ἐπει δ' ἐσῆμην ὕρθιον Τυρσηνικῆ Σάλπιγγι, sc. δ σαλπιγκτῆς.

1241. ἀριστῆς here and below, 1260. Brunck has edited from the membr. Several MSS. and Scaliger add the conjunction. **Porson.**

1245. Brunck has admitted μόνῳ, which Valck. conjectured. I prefer the other conjecture alluded to by Valck., μόνῳ for τῷ μῷ: [Heracl. 807. ἐμοὶ

μόνος μόνῳ Μάχην ξυνάψας:] for although αὐτὸς is often put for μόνος, (493. 1774.) yet αὐτὸς μόνος is no tautology. Besides Eurip. has designedly repeated this word; for again 1247. Brunck has well restored μόνῳ from his *membranæ*, which reading Scaliger's copy also afforded, in the place of πάλιν, οὐ, as the MSS. Cant. Flor. have it, πάλιν. Euripides amuses himself similarly with the word ἀδικῶ and its derivatives, in Orest. 638. also with κακὸς Alcest. 713. Valckenaer well explains the participle μεθεῖς by ρίψας. **Porson.** Eur. Rhes. 154. ἐγὼ πρὸ γαίας τόνδε κίνδυνον θέλω 'Ρίψας κατόπτης ναῦς ἐπ' Ἀργείον μολεῖν: here, as Valck. remarks, μεθεῖς would afford the same sense: that the verbs are allied in signification is apparent from Eur. Hipp. 356. ρίψω, μεθῆσω σῶμα: and Hel. 1412. μεθεῖναι σῶμ' ἐς οἴδμα πόντιον. Photius: κίνδυνον ἀναρρίψαι λέγουσι, μεταφέροντες ἀπὸ τῶν κύβων: to run a risk, to stand the hazard of the die.

1248. Ἀργεῖαν Ald. and several MSS. Some Ἀργεῖων. Ἀργεῖον R. Ἀργεῖοι Brunck from the membr. and thus Scaliger. **Porson.**

1249. MSS. fluctuate between νίσε. σθε, as Aldus, νίσσεσθε, νείσσεσθε, νείσεσθε. But the last is more agreeable to analogy. **Porson.** Cf. Il. Γ. 74. ταὶ δὲ νεέσθων Ἀργος ἐς ἵππόβοτον.

Σπαρτῶν τε λαὸς ἄλις, ὅσος κεῖται θεγάν. 1250
 τοσαῦτ' ἔλεξε σὸς δὲ Πολυνείκης γόνος
 ἐκ τάξεων ὥρουσε, κἀπήνει λόγους.
 πάντες δὲ ἐπερρόθησαν Ἀργεῖοι, τάδε,
 Κάδμου τε λαὸς, ὡς δίκαιοι ήγούμενοι.
 ἐπὶ τοῖσδε δὲ ἐσπείσαντο, κανονικοῖς 1255
 ὄρκους ξυνῆψαν ἐμμένειν στρατηλάται.
 οὐδη δὲ ἔκρυπτον σῶμα παγχάλκοις ὕπλοις
 δισσοὶ γέροντος Οἰδίπου νεανίαι.
 Φίλοι δὲ ἐκόσμουν, τῇσδε μὲν πρόμον χθονὸς
 Σπαρτῶν ἀριστεῖς, τὸν δὲ Δαναΐδῶν ἄκροι. 1260
 ἔσταν δὲ λαμπρῷ, χρῶμά τ' οὐκ ἡλλαξάτην,
 μαργαρῶντ' ἐπ' ἀλλήλοισιν ίέναι δόρυ.
 παρεξιόντες δὲ ἄλλος ἄλλοθεν φίλων,

1250. Valck. considers this verse as spurious: δὲ for τε Ald. and some MSS. Many δι for δος: the second Leyden λᾶν for λαὸς. At the end some have νεκρός: θεγάν is omitted in D. Porson. See Hec. 278. 394.

1251. ξλεξ' δ σὸς δὲ Ald.: but several copies omit the article. Porson. Hipp. 1045. εἰ γὰρ σὺ μὲν παῖς ησθ, έγὼ δὲ σὸς πατήρ.

1252. δρουτε Ald. without the augment, contrary to MSS. Porson.

1253. ἐπερρόθησαν: cf. Hec. 551. Orest. 902. Ἐπερρόθησαν δὲ οἱ μὲν, ὡς καλῶς λέγοι, Οἱ δὲ οὐκ ἐπήνουν. The verb is derived from βόθος, the dashing of the waves in rowing, and therefore implies a simultaneous shout: hence ἐπέρροθος, one who rows with another, a helper.

1255. ἐπὶ τοῖσι δ' Ald. Grot. ἐπὶ τοῖσθ not a few MSS. But Valck. has properly edited ἐπὶ τοῖσδε δ' from the second Leyden, with which the Ms. M. and, apparently, Cant. a m. pr., agree. A similar error occurs in Orest. 888. and above 638. Porson. Ἐπὶ τοῖσδε, on these conditions: see Hec. 715. On the verb στένω, see Med. 1137.

1256. στρατηλάτας Ald. et plures

Mss. στρατηλάτας Grot. sed στρατηλάται Leid. uterque et Scaligeri codex. Porson. The order is: καὶ στρατ. ξυνῆψαν δρκ. ἐν μετ. ἐμμένειν ταῖς σπουδαῖς, to be supplied from ἐσπείσαντο. See Med. 751.

1259. πρόμαχον χθονὸς J. χθονὸς πρόμον Flor. which in the preceding line for δισσοὶ had οἱ τοῦ from 1379. where on the contrary Scaliger has noted δισσοί. Porson.

1261. χρέματ' Ald., which Grotius corrected. Porson. Valck. compares Il. N. 279. Τοῦ μὲν γάρ τε κακοῦ τρέπεται χρὼς ἀλλυδις ἀλλῃ. Τοῦ δὲ ἀγαθοῦ οὐτ' ἀρ τρέπεται χρὼς, οὗτε τι λίην Ταρβεῖ.

1262. Muretus, cited by Valck., compares Hor. Carm. i. 15, 27. fuit te reperire atrox Tydides: and thus renders the line: *Hastam furentes mittere alter in alterum.*

1263. παρεξιόντε δ' some corruptly: ἄλλοι Ald. Grot. Barnes has edited ἄλλος, and thus several MSS. ἄλλοις J. by a confusion of the two readings. In Aristoph. Plut. 785. ἐνδεικνύμενος ἔκαστος εἴνοιάν των is still left, although a portion of the MSS. and Suidas v. Φλάν, give ἐνδεικνύμενος. Porson. “Ἄλλος ἄλλοθεν involving the

λόγοισι θαρσύνοντες, ἐξηύδων τάδε·

Πολύνεικες, ἐν σοὶ Ζηνὸς ὄρθωσαι Βρέτας

1265

τρόπαιον, "Ἄργει τ' εὐκλεᾶ δοῦναι λόγον.

Ἐτεοκλέα δ' αὖ, νῦν πόλεως ὑπερμαχεῖς,

νῦν καλλίνικος γενόμενος, σκήπτρων κρατεῖς.

τάδ' ἡγόρευον, παρακαλοῦντες εἰς μάχην.

μάντεις δὲ μῆλ' ἔσφαζον, ἐμπύρους τ' ἀκμὰς

1270

ῥίζεις τ' ἐνάρμαν, ὑγρότητ' ἐναιτίαν,

idea of the plural is generally accompanied by a verb in that number: II. I. 311. ὡς μὴ μοι τρύπητε παρήμενοι ἄλλοθεν ἄλλος. *Aesch.* Ag. 606. ὅλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν "Ελασκον εὐφημοῦντες. *Plat. Charm.* ἵν. καὶ με ὡς εἶδον εἰσιόντα ἐξ ἀπροσδοκήτου εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Thus also ἡρωτῶν δὲ ἄλλος ἄλλο *ib.* p. 107." - *Matth. Gr. Gr.* § 301.

1264. Thus Aldus, correctly: λόγοισι θαρσύνοντες (—τε C. D.) προσηύδων C. D. L. Leid. pr. Brunck from the membr. has edited, λόγοις ἔθαρσυνόν τε κακηύδων τάδε. *Porson.*

1265. ἐν σοὶ, sc. κεῖται or ἐστὶ, it depends on you: *Herod.* vi. 109. ἐν σοὶ νῦν, Καλλίμαχε, δετίγη, η καταδουλῶσαι Ἀθῆνας, η κ. τ. λ. See *Med. 230. Blomf. Pers. Gl.* 177. *Brasse Ed. T. 304.*

Zηνὸς βρ. Tr. Cf. 1487. Eur. Heracl. 936. "Τλλος μὲν οὖν, δτ' ἐσθλὸς Ίδεως, Βρέτας Διὸς τροπαίου καλλινικον Ιστασαν. Suppl. 647. πῶς γὰρ τροπαῖα Ζηνὸς Αἰγέως τόκος "Εστησεν; See *Potter's Grec. Antiq.* Vol. II. p. 111. 114. In *Aen.* xi. 7. *Aeneas* is represented as fixing up a trophy in honor of Mars.

1266. εὐκλεᾶ. "Adj. which have a vowel before the termination in Attic contract -έα into -ᾶ, not -ῆ: e. g. ἀκλεά, ἀκλεᾶ, ὑγιέα, ὑγιᾶ. In Ionic and Doric the ε which precedes the termination -έα is omitted, e. g. δυσκλέα, II. B. 115. for δυσκλεά from δυσκλεῖς. *Pind. Ol. ii. 163.* εὐκλέας

ὑστοὺς, for εὐκλεέας." *Matth. Gr. Gr.* § 113.

1268. σκῆπτρον *Ald.* σκῆπτρον almost all *Mss.* *Porson.* κρατεῖς *Schol.* κρατήσεις ἔδει εἰπεῖν νῦν δὲ εἴτε τὴν μέλλουσαν νίκην, ὡς ἐνεστῶσαν. ἔθος γὰρ τοῖς ἐπιθυμοῦσιν ἴδεῖν τι, εἰ καὶ μήπω ἐκεῖνο συνέθη, ὡς παρὸν λέγειν.

1270. μάντεις τε et ἐμπύρους δ' *Ald.* sed δὲ pro τε *Mss.* non pauci, τ' pro δ' plurimi: 1271. ἐναρτίαν *Schol.* et pars magna codicum: 1272. διεῦ *Cant.* mox καὶ τὰ C. κατὰ D. *Porson.*

1271. ὑγρότητ' ἐναρτίαν. *Valck.* and all the commentators profess their ignorance of the meaning of these words. They seem to indicate some unfavourable sign in the fire of the sacrifices, and to be in opposition to the word φῆξις. Potter's account of the observations made on such occasions is as follows: "Good signs were such as these: If the flames immediately took hold of and consumed the victim, seizing at once all the parts of it. Also if the flame was bright, in the form of a pyramid (ἐμπύρεὺς ἀντόδις:) if the fire went not out till all was reduced to ashes. Contrary signs were, when it was kindled with difficulty, when the flame was divided, (φῆξις,) when it did not immediately spread itself over all the parts of the victim, but, creeping along, consumed them by little and little; when, instead of ascending in a straight line, it whirled round, turned sideways or downwards &c." Vol. I. p. 318. To the latter signs the word ὑγρότης, which has sometimes the meaning of

- ἄκροιν τε λαμπάδ', ἢ δυοῖν ὄροις ἔχει,
νίκης τε σῆμα, καὶ τὸ τῶν ἡσσωμένων.
ἀλλ' εἴ τιν' ἀλκὴν, ἢ σοφοὺς ἔχεις λόγους,
ἢ φίλτρ' ἐπωδῶν, στεῖχ', ἐρήτυσον τέκνα 1275
δεινῆς ἀρίλλης, ώς ὁ κίνδυνος μέγας,
κάπαθλα δεινὰ, δάκρυά σοι γενήσεται
δισσοῖν στερείσῃ τῇδ' ἐν ἥμέρᾳ τέκνοιν.
Io. ὡς τέκνον ἔξελθ' Ἀντιγόνη δόμων πάρος·
οὐκ ἐν χορείαις, οὐδὲ παρθενεύμασι 1280

flexibility, and unsteadiness, may probably refer: the ill-boding flickering of the flame. Valck. cites in illustration Seneca CEd. T. 309. ‘Utrumne clarus ignis, et nitidus stetit, Rectusque purum verticem cælo tulit, Et summam in auras fusus explicuit columnam? An latera circa serpit incertus viæ, Et fluctuante turbidus fumo labat?’ (Compare the two last lines with the expression ὑγρότητ' ἐναυτίαν.) Also Statius Theb. x. 593. ‘Sanguineos flammam apices, geminumque per aras Ignem, et clara tamen mediæ fastigia lucis Orta docet; tunc in speciem serpentis inanem Ancipiti gyro volvi, frangique rubore Demonstrat dubio.’

1272. ἀκραντελ. If the *apex* of the flame was bright and shining, it portended victory; if black and smoky, defeat. Ovid. Ep. e Ponto iv. 9, 53. Surgat ad hanc vocem plena pius ignis ab ara, Detque bonum voto lucidus omen aperx.

1275. φίλτρ' ἐπ. Schol. ἀντὶ τοῦ ἐπφρᾶς φίλτρων. φίλτρον, τὸ φιλίαν ἐμποιοῦν, ὥπερ μίσητρον, τὸ ἐμποιοῦν μῆσος, καὶ φθύητρον, τὸ φθέον ποιητικὸν, καὶ θέλγητρον, τὸ παρακινοῦν εἰς τέρψιν ἐνταῦθα δὲ φίλτρον ἀντὶ τοῦ φιλίας, οὐδὲ ἐπφρᾶς φιλίας, τουτέστι εἰς φιλίαν συνάγεων δυναμένας. Hipp. 480. ἐπφρᾶς καὶ λόγοι θελητήριοι.

1277. 8. Valck. considers these two lines also spurious, although I doubt whether on sufficient grounds. They are not indeed well connected, as now

read; and that eminent critic is correct in his observation, that τᾶθλα could not be written by a tragedian. For the article forms a crasis only with a short, whereas ἀθλον has the first syllable naturally long, being contracted from ἀεθλον. One error Reiske has dexterously removed; I will therefore endeavour to rectify the other. For στερήσῃ he very properly reads στερείσῃ: read therefore ΚΑΠΑΘΛΑ, and the sentence will run well. No description of error is of more frequent occurrence than when the same or similar lines form different characters. Thus ΙΤ, Π, ΤΙ, are constantly confounded, or one is absorbed by the other. Philemon in Stobæus xcvi. p. 394. Grot. Καὶ εἴτα μετὰ ταῦτ' εὐθὺς εὑρέθη θαύων. But the word καὶ is not in former edd. of Stobæus, nor acknowledged by Rutgersius Var. Lect. iv. p. 358. Bentley therefore in Philem. p. 126. 148. rightly reads ΕΠΕΙΤΑ. In Aristoph. Pac. 744. Brunck has restored εἴτ' ἀνέροιτο for ἀπανέροιτο on the suggestion of Dawes, in opposition to Invernizius, who edited εἴτ' ἐπανέροιτο. Porson. The words ἐπαθλα δ. and δάκρυα are in apposition: Eur. Hel. 479. ήγε δὲ δεσπότης Λάβη σε, θάνατος ξένια σοι γενήσεται.

1280. οὐδ' ἐν Ald. οὐδὲ Grot. and MSS. enough. Porson.

παρθενεύμασι. In Eur. Ion 472. this word signifies the unmarried state: in 1425. the work of a virgin: here, as Maltby observes, probably a company

νῦν σοι προχωρεῖ δαιμόνων κατάστασις
ἀλλ' ἄνδρ' ἀρίστων καὶ κασιγνήτω σέθεν,
εἰς θάνατον ἐκνεύοντε, κωλῦσαι σε δεῖ,
ξὺν μητρὶ τῇ σῇ, μὴ πρὸς ἀλλήλουν θανεῖν.

- Αν. τίν', ὁ τεκοῦσα μῆτερ, ἔκπληξιν νέαν 1285
φίλοις ἀὔτεῖς τῶνδε δωμάτων πάρος;
Ιο. ὁ θύγατρε, ἔρρει σῶν κασιγνήτων Βίος.
Αν. πᾶς εἴπας; Ιο. αἰχμὴν εἰς μίαν καθέστατον.
Αν. οἱ ἐγὼ, τί λέξεις, μῆτερ; Ιο. οὐ φίλ', ἀλλ' ἔπου.
Αν. ποῖ παρθενῶντας ἐκλιποῦσ'; Ιο. ἀνὰ στρατόν. 1290
Αν. αἰδούμεθ' ὅχλον. Ιο. οὐκ ἐν αἰσχύνῃ τὰ σά.
Αν. δράσω δὲ δὴ τί; Ιο. συγγόνων λύσεις ἔριν.
Αν. τί δρῶσα, μῆτερ; Ιο. προσκιτνοῦσ' ἐμοῦ μέτα.
Αν. ἥγουσαν πρὸς μεταίχμιον οὐ μελλητέον.
Ιο. ἔπειγ', ἔπειγε, θύγατρε, ὡς, ην μὲν Φθάσω 1295
παῖδας πρὸ λόγχης, οὐμὸς ἐν Φάσι βίος.

or assembly of virgins. The verb παρθενόμαι occurs below 1651. and signifies to act as becomes a virgin, or to keep within the apartments appropriated to virgins. The interpretation of the Schol. is in conformity with the latter meaning: οὐ γὰρ ἐν χορείαις καὶ παρθενῶσιν ἡ παροῦσα τέχη, δοτε καὶ δχλον διελθεῖν αἰδεσθῆναι. Thus also Barnes: Non jam modestior, aut virginalis pudoris, ratio habenda est, ne foras rageris; vita enim fratrum tuorum in periculo est. Cf. 1291. οὐκ ἐν αἰσχύνῃ τὰ σά. A similar passage is adduced by Valck. from Eur. Iph. A. 1848. where Iphigenia having urged, ὁ τεκοῦσα μῆτερ, ἀνδρῶν δχλον εἰσορῶ πέλας· and again, διαχαλᾶτέ μοι μέλαθρα, δμῶες, ὡς κρύψω δέμας. Clytaemnestra replies, οὐκ ἐν ἀβροτητι κεῖσαι πρὸς τὰ νῦν πεπτωκότα· 'Αλλὰ μίμη', οὐ σεμνότητος ἔργον. Grotius' version is this: Non jam tueri claustra virginis laris, Non jam choreas agere sors patitur tua. Valck. remarks that the mention of dances to Antigone engaged in the

mournful office of attending on her wretched father, is an instance of the want of attention to what is becoming and consistent with his character which is not unusual in Eurip.

1284. ἀλλήλοις Ald. ἀλλήλους several MSS. Porson.

1289. τί λέξεις for λέγεις; on this formula, see Hec. 509.

1291. τδε C. one of the Leyden MSS. and others for τὰ σὰ as a various reading. Porson. See Elmsl. Heracl.

238. "Eadem loquendi forma legitur in Eurip. Ion 1397. οὐκ ἐν σιωπῇ τὰ μά· μή με κονθέτει. Quod aliis αἰσχύνην ἔχειν, Euripidi dicitur ἐν αἰσχύναις ἔχειν Suppl. 164. cui hoc genus adamatum, οὐκ ἐν εὐμαρεῖ, οὐκ ἐν ασφαλεῖ, et similia, frequentanti." Valck.

1296. After this line another follows in Aldus, improperly repeated from 990. ή δ' ὑπερῆρης αἰχμέσθα, κατθαυῇ. Grotius has omitted it, nor is it found in the MSS. Cant. Flor. K. Leid. sec. One of the Paris MSS., according to Musgrave, adds: ἐν πελ-

θανοῦσι δ' αὐτοῖς ξυνθανοῦσαι κείσομαι.

Χο.

αὶ αἱ αἱ αἱ,

στροφή.

τρομερὰν Φρίκα, τρομερὰν φρέν' ἔχω·

διὰ σάρκα δὲ ἐμὰν

1300

ἔλεος, ἔλεος ἐμολε

ματέρος δειλαίας,

δίδυμα τέκεα, πότερος ἄρα

πότερον αἰμάξει,

ἴώ μοι πόνων,

1305

ἰὼ Ζεῦ, ιὼ Γᾶ,

όμογενῆ δέραν,

όμογενῆ ψυχὰν,

δι' ἀσπίδων, δι' αἰμάτων;

τάλαιν' ἐγὼ, τάλαινα,

1310

πότερον ἄρα νέκυν

ολόμενον ἴαχήσω;

Φεῦ δᾶ, Φεῦ δᾶ,

ἀντιστροφή.

δίδυμοι θῆρες, φόγιαις ψυχαῖ,

δορὶ παλλόμεναι,

1315

πέσεα πέσεα δάι·

αὐτίχ' αἰμάξετον.

λοῖς οὐ φέρεται. *Porson.* See Hes. 1196. on the expression δύμος ἐν φέται βίος. Cf. 1100. 1359.

1299. φρίκαν Ald. But φρίκα almost all MSS. Valck. compares φρίκη τρέμουσάν from Troad. 1033. *Porson.*

1302. ματρὸς Ald. and 1303. τέκνα. MSS. vary. *Porson.*

1303. δίδυμα τέκεα: the Schol. supplies διά. It may also be the nomin. for the gen., as in Thuc. ii. 47. Πελοποννήσοις καὶ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικήν. Od. M. 73. οἱ δὲ δύο σκόπελοι, δὲ μὲν οὐρανὸν εὑρὺν ἰκάνει. See Matth. Gr. Gr. § 358.

πότερος agrees in sense but not in gender with τέκνος: thus Hom. Il. X.

84. φίλε τέκνον. Anacr. Βρέφος μὲν Ἐσορῶ φέροντα τόξον. Cf. 1590.

1307. 8. δμογενᾶ Ald. But this Dorism is not admitted, except where the termination follows a vowel, as above, 1266. εὐκλεᾶ. MSS. therefore correctly exhibit, some δμογενῆ, others with a slight error δμογενῆ. *Porson.*

1311. Stanley on S. c. Th. 661. by a forced conjecture proposes ἀρῷ, comparing v. 65.

1315. δ. παλλ. Schol. ἀντὶ τοῦ τὸ δόρυ κατ' ἀλλήλων πάλλουσαι, ή ἐπὶ πόλεμον κινηθεῖσαι.

1316. πέσεα, for σώματα, carcases, by anticipation; cf. 1715.

παιδές τε γάρ μοι Σῶσι, κάκτεφευγε γῆ.

Κρέων δὲ ἔοικε τῶν ἐμῶν νυμφευμάτων,

τῶν τὸ Οἰδίπου δύστηνος ἀπολαῦσαι κακῶν,

παιδὸς στερηθεὶς, τῇ πόλει μὲν εὔτυχῶς,

ἴδιᾳ δὲ λυπρῷς ἀλλ' ἀνελθέ μοι πάλιν,

τί τὰπὶ τούτοις παιδὸς ἐμώ δρασείετον;

Αγ. ἔα τὰ λοιπὰ, δεῦρο ἀεὶ γὰρ εὐτυχεῖς.

Ιο. τοῦτ' εἰς ὑποκτονού εἴπας· οὐκ ἔστεον.

Αγ. μεῖζόν τι χρήζεις, παιδας ἡ σεσωσμένουι;

Ιο. καὶ τάπιλοικά γ' εἰ καλῶς πράσσω, κλ.

Αγ. μέθες μ'. ἔρημος παιᾶς ὑπασπιστοῦ σέθειν in the
αὐτοῖς αὐτοῖς: οὐδέποτε πάντας, δε.

Ιο. κακόν τι κεύθεις, καὶ στέγεις ὑπὸ σκότῳ μέν, δε.

Αγ. οὐκ ἄν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κλ. with Max.

Hec. 605. ναυτικὴ τὸ διαρχία Κρείσσων πυρός.

1218. κάκτεφευγε Ald. M. R.; καὶ πέφευγε King. ex MSS. certe; sic enim C. D. L. Leid. pr. κάκτεφευγε Grot. Cant. J. K. Flor. Leid. sec. μηηστευμάτων Cant. Porson.

1220. ἀπολαῦσαι: this verb is used in a gen. sense, to suffer the consequences, reap the fruits, good or bad. Il. O. 17. οὐ μὰν οἴδε εἰ αὐτε κακορράφιης ἀλεγεινῆς Πρώτη ἐπαύρηαι, καὶ σὲ πληγῆσιν ἴμασσω, whether you will first enjoy the fruits of your artifices, i. e. suffer for. See the note on the use of κερδαίνω, Hec. 516. Matth. Gr. Gr. § 361.

1223. δρασείετον Schol. ἐπιθυμοῦσι δρᾶσαι, παρασκεύαζονται. See Med. 92. These verbs are formed from the fut. of the simple verbs, and correspond to those terminating in *rio* in Latin, *parturio*, *esurio*, &c. which are derived from the fut. participles *parturus*, *esurus*. There are scarcely twenty of this class to be found in Greek, according to Valck.

1224. To the instances cited at Orest. 1679. add Plato Polit. p. 177, 1. Ald. 130, 21. Bas. 292. C. HSt. 551. B. Frst. 184. E. Læmar. Aristides iii.

3rd ed. Canter. ii. p. 420. Jebb.

Porson. These instances M. R. cited for use of δεῦρο in referring to Aesch. being properly an adverb. A-

Med. 668.

1226. ἡ παιδας A.R. 23. to do most MSS. παιδας η. in other cases

1227. " Καὶ and, Valck.

paraded by some others aptly.

Their use is in superl. Anab.

of more moment to τάπιλοικόν, not waving or setting φέρεις.

as γε alone would be passages

and exaggerating, by the

'Ελληνικόν τοι τάπιλοικόν, Por-

Tynd. Καὶ τῶν φέρεις. iv. 132.

εἶναι θέλειν: Εὐθετήθει de

what is more, &c. οὐτε δικίσο-

said is true, but φέρεις τεροῖς.

of still greater φέρεις τεροῖς.

1227." Hoogeνύγγ." Valck.

1230. καῦκ ἀποκένεσμενοι

carded the conjus

tion of MSS.: after my good

which might adm. see Hec.

understanding σ. Livy i. 16.

to be the case in ιδεασενα et

ἀεὶ προσκείμενοι Δ

before a short vowel. " Some-

elision: οὐκ ἀν φέρεις to be

might also read, φέρεις to the

moved from the c. i. 164. δ

φέρεις τε-κακόν. Por., φέρεις

τε μέχρις,

πρὸς δόμους στείχοντα, πάσω τοὺς παρεστῶτας γόους.

Κρ. οἴμοι, τί δράσω; πότερ' ἐμαυτὸν, ή πόλιν 1330
στένω δακρύσας, ήν πέριξ ἔχει νέφος
τοσοῦτον, ὥστε δι' Ἀχέροντος ιέναι;
ἔμος τε γὰρ παῖς γῆς ὄλαλ' ὑπερθανὼν,
τοῦνομα λαβὼν γενναῖον, ἀνιαρὸν δ' ἔμοι.
ἢν ἄρτι κρημνῶν ἐκ δρακοντείων ἐλῶν 1335
αὐτοσφαγῇ δύστηνος ἐκόμισ' εἰν χεροῖν.
Βοᾶ δὲ δῶμα πᾶν· εἴγα δ' ἦκα μέτα

1329. λόγους Ald. but almost all MSS. γόους. The same discrepancy occurs in Orest. 1020. Porson.

1330. Cf. Soph. Ed. C. 1254. οἴμοι, τί δράσω; πότερα τάμαυτοῦ κακὰ Πρόσθεν δακρύσω, παῖδες, ή τὰ τοῦδ' δρῶν Πατρὸς γέροντος; In our passage the sense appears to require the fut. στενῶ.

1331. νέφος: cf. 257. ἀμφὶ δὲ πτύλιν νέφος Ἀστίδων πυκνὸν φλέγει: Hes. 398. τοῖον Ἐλ—λάμνων νέφος ἀμφὶ σε κρύπτει.

1332. τοιοῦτον Ald. τοιοῦτο some edd. and Grotius. Valck. has restored τοσοῦτον from the second Leyden, which also the MSS. Cant. M. Scal. P. exhibit. I am surprised that ίέναι should have remained so long without correction in the end of the verse. Musgrave was the first and, I fear, the only editor who restored ίέναι from the lib. P. Scaliger noticed the same reading, probably from a Ms.; for it is found in C. J. L. With the same error Aldus had edited ίέναι above 1282. Porson. The first syllable in ίέναι, to send, from ίημι, is long, (Med. 888.) but in ίέναι, to go, from ίημι, short: θοτε ίέναι δι' Ἀχ., for the purpose, with the inevitable consequence of impelling it to destruction.

1334. The subst. ἀνία or ἀνίῃ generally lengthens the penultima, sometimes shortens it, as in four instances adduced by Ruhnken Epist. Crit. ii. p. 276. to which he might have added Hermesianax in Athenaeus xiii. p. 599.

B. quoted by himself p. 208. Theognis 341. 870. Sappho in Brunck's Analecta i. p. 54. Pindar N. i. 81. The verb ἀνία or ἀνίῃ in the epic poets generally has the second long, as also in Soph. Antig. 319. The verb ἀνίῳ in Aristophanes shortens the penultima in three instances, and lengthens it in one, Eq. 348. It is shortened also by Antiphanes in Stobæus cxiv. p. 585, 36. cxi. p. 609, 21. (475. 501. Grot.) The second syllable in ἀνιαρὸς is always shortened, if I mistake not, by Euripides and Aristophanes; by Sophocles Antig. 316. it is lengthened. But the third syllable is invariably long, of which however Grotius seems not to have been aware, inasmuch as in his ed. of Stobæus C. p. 419. where Orest. 224. is quoted, he has left ἀνιαρὸν as a diiambus. Porson.

1335. κρημνῶν ἐκ δρ. Schol. δεῖ νοεῖν έσω τῶν τειχέων τὸν σηκόντοῦ δράκοντος εἶναι πῶς γὰρ εἴχε τὸ σῶμα ἀγαλαβεῖν δὲ Κρέων, τῶν πολεμίων παρακαθημένων; The constr. is: δν ἄρτι αὐτοσφ. ἐκ κρ. δρ. δύστ. ἐλῶν ἐκ. εἰν χ., self-slain by precipitating himself from the heights that impend over the dragon's cave.

1336. δύστηνος Ald. δύστηνος MSS. with great consistency; and thus King has edited. Porson.

1337. Ald. most corruptly, ἦκα μεταστέλλων ἀδελφὴν Ἰοκδοτην. Victorius in quoting the passage V. L. X. 20. first added γραῖαν, after him Gro-

- γέρων ἀδελφὴν γραῖαν Ἰοκάστην, ὅπως
λούσῃ προθῆται τὸ οὐκέτ' ὄντα παῖδ' ἐμόν.
τοῖς γὰρ θανοῦσι χρὴ τὸν οὐ τεθυηκότα
τιμᾶς διδόντα, χθόνιον εὖ σέβειν θεόν. 1340
- Χο. Βέβηκ' ἀδελφὴ σὴ δόμων ἔξω, Κρέον,
κόρη τε μητρὸς Ἀντιγόνη κοινῷ ποδί.
- Κρ. ποῖ, κἀπὶ ποίαν ξυμφοράν; σήμανέ μοι.
- Χο. ἥκουσε τέκνα μονομάχῳ μέλλειν δορὶ¹³⁴⁵
εἰς ἀσπίδ' ἥξειν βασιλικῶν δόμων ὑπερ.
- Κρ. πᾶς φήσ; νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ,
οὐκ εἰς τόδ' ἥλθον, ὥστε καὶ τάδ' εἰδέναι.
- Χο. ἀλλ' οἴχεται μὲν σὴ καστυγνήτη πάλαι
δοκῶ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέον,
ἥδη πεπρᾶχθαι παισὶ τοῖσιν Οἰδίπου. 1350

tius, both from MSS. as appears by the collation of others. Many copies have also γέρων. After βοῷ Valck. prefers τε for δέ. Porson. Cf. Hec. 719. Med. 5. Alc. 47. δάμαρτ' ἀμείψας, ήν σὺ νῦν ἤκεις μέτα. Suppl. 670. ἡμεῖς ἥκομεν νεκροὺς μέτα Θάψαι θέλοντες.

1339. Cf. 1681. Hec. 611. ὡς παῖδα λοιπροῖς τοῖς πανυστάτοις ἐμὴν Λούσω, προθῶμαί θ'. See Travels of Anacharsis, II. p. 130. Virg. Aen. vi. 218. corpusque lavant frigentis, et ungunt: Fit gemitus: tum membra toro defleta reponunt.

1340. Thus Aldus and MSS. Thus also Grotius in his Phœnissæ; but in Stobæus p. 515. τοῖς γὰρ τεθυῶσι, which he seems to have taken from MSS.; for the first ed. of Stobæus has τεθυηκότων. But the tenses are sufficiently consistent with each other according to the received text. Again for εὐσεβεῖν I have written with Valck. εὖ σεβεῖν. The matter cannot be reduced to a certainty; however, the tragic writers seem to have said εὖ σεβεῖν θεούς, and εὐσεβεῖν εἰς θεούς. Porson. The distinction is evident: εὐσεβεῖν, as Valck. observes, is the same as εὐσεβῆς εἶναι, and therefore cannot take an accus. after it, except by the inter-

vention of a preposition.

1342. Κρέων Leid. pr. χρεῶν L. In some σὴ Κρέον ἔξω δόμων, which Brunck has adopted, Κρέον being changed into Κρέων. Porson.

1343. Schol. κόρη τε Ἀντιγόνη. καὶ νῆ ἔξδρα τῆς μητρός. Δμα τῇ μητρὶ καὶ ἡ Ἀντιγόνη ἔξηλθε.

1346. ὑπερ: Valck. gives the preference to πέρι: as in similar expressions, 424. στρωμῆς ἐς ἀλιτὴν οὐρεκ' ἥλθομεν πέρι: 527. τυραννίδος πέρι Κάλλιστον ἀδικεῖν: but sums up his argument thus: "Nostro loco si non posuit Euripides, βασιλικῶν δόμων πέρι, voluisse videtur evitare sonum, Græcis auribus ingratum, versuum similiter desinentium in δορὶ et πέρι."

1347. ἀγαπάζων Schol. ἀπιμελούμενος, περιέπων. Valck. suspects the genuineness of this word, it not being found in any other passage of a tragic writer. Homer uses it, Od. Π. 17. ὡς δὲ πατήρ δν παῖδα φιλὰ φροντῶν ἀγαπᾶτει.

1348. τόδ' Ald. But τόδ' most MSS. with Grotius. Porson.

1351. ἀγῶνα—πεπρᾶχθαι. Porson on Orest. 837. observes that no other writer has used the phrase ἀγῶνα πρᾶσ-

- Κρ. οῖμοι, τὸ μὲν σημεῖον εἰσορῶ τόδε,
σκυθρωπὸν ὄμμα καὶ πρόσοψιν ἀγγέλου
στείχοντος, ὃς πᾶν ἀγγελεῖ τὸ δῶμανον.
- Αγ. ὦ τάλας ἐγὼ, τίν' εἴπω μῦθον, ή τίνας λόγους;
οἰχόμεσθ'. Κρ. οὐκ εὔπροσώποις φροιμίοις ἀρ-
χει λόγου. 1356
- Αγ. ὦ τάλας, δισσῶς ἀյτῶ, μεγάλα γὰρ φέρω κακά.
Κρ. πρὸς πεπραγμένοισιν ἄλλα πήμασιν λέγεις ἔτι;
Αγ. οὐκέτ' εἰσὶ σῆς ἀδελφῆς παῖδες ἐν φάει, Κρέον.
Κρ. ἐσεῖ μεγάλα μοι θροεῖς πάθεα καὶ πόλει. 1360
Αγ. ὦ δώματ' εἰσηκούσατ' Οἰδίπου τάδε,

σειν, but it is supported by v. 1372.
πῶς καὶ πέπρακται διπτύχων παῖδων
φόνος;

1353. The common reading is πρόσωπον. But, in order to avoid similar terminations, I have preferred πρόσοψιν with D. Barocc. 3.; which is also intimated by πρόσωψιν in R. Similarly Sextus Empiricus viii. 57. thus cites Orest. 250. τὰς αἵματώδεις καὶ δρακοντώδεις κόρας, contrary to MSS. and Eustath. Il. I. p. 770, 55—678, 26. Porson.

1354. οἱ ημῖν Ald. οἱ πᾶν Grotius with all MSS. How confidently would the patrons of anapests have triumphed over their opponents, if MSS. had coincided with the Aldine ed., or the Phœnissæ had been preserved in it alone. Porson.

1355. τίνα λόγον Ald. R. τίνας λό-
γον Grot. and the greater number of
MSS. The Ms. J. exhibits an amusing
reading, τίν' εἴπω λόγον τίνας γόνος.
Yet suppose that Eurip. wrote, μῦθον
ἢ τίνας γόνος, and that afterwards λό-
γον being placed over μῦθον between
the lines gave the origin to the reading
in Aldus? See above 1329. Porson.
Cf. Orest. 154.

1356. ἀρχὴ Ald. Valck. has ad-
mitted ἀρχὴ from Barnes's conjecture;
and moreover decides that οἰχόμεσθ',
which the MSS. assign to Creon, should
be given to the messenger. In J. cor-

ruptly φυμένοις, but correctly ἀρχῃ, as
also a Ms. of Musgrave's. Porson. See
Hec. 159. 179. The word φροιμίοις
manifestly alludes to οἰχόμεσθα: as
Hipp. 568. ΦΑΙ. ἔξεψυδσμεθα. ΧΟ.
Σιγῶ τὸ μέντοι φροιμίον κακὸν τόδε.
Herc. F. 538. Απολλογ, οἷοις φροιμίοις
ἀρχει λόγου;

1358. πρὸς πεπραγμένοις ἄλλοις πή-
μασι, λέγεις δὲ τί; Thus Ald. πεπραγ-
μένοισιν some MSS. with Grotius. For
ἄλλοις some ἄλλοισι, for λέγεις Flor.
λέγειν. Brunck has edited, partly
on Valck.'s, partly on Musgrave's con-
jecture, ἄλλο—λέγεις ἔτι; I have made
a nearer approach, in my opinion, to the characters, by editing ἄλλα, which
being by a common error wrested into
ἄλλοι, [see Med. 44.] the copyists
out of that made ἄλλοις, in order to
fabricate some kind of construction.
Moreover Canter, in writing πήματα
for πήμασι, seems to have found this
reading in his copy. Again τῆς ἀδελ-
φῆς Ald. but σῆς Grot. and MSS. Por-
son.

1360. Thus Ald., αὐτὸν or αὐτὸν
others: πάθεα καὶ πόλει θροεῖς Grot.;
but the other arrangement is better.
Porson, The verse is a dimeter doch-
miac.

1361. εἰσακούσατ' Ald. but in oppo-
sition to almost all MSS. Before παί-
δῶν understand περὶ, as Soph. Antig.
1182. ήτοι κλύουσα παιδὸς, ή τύχη

παιδῶν ὄμοίαις ξυμφοραῖς ὀλωλότων ;
Χο. ὥστ' ἐκδακρῦσαι γ', εἰ φρονοῦντ' ἐτύγχανεν.

Κρ. οἵμοι ξυμφορᾶς βαρυποτμωτάτας .

οἵμοι κακῶν δύστηνος ὡς τάλας ἔγα.

1365

Αγ. εἰ καὶ τὰ πρὸς τούτοισι γ' εἰδείης κακά.

Κρ. καὶ πᾶς γένοιτ' ἀν τῶνδε δυσποτμώτερα ;

Αγ. τέθνηκ' ἀδελφὴ σὴ δυοῖν παιδοῖν μέτα.

Χο. ἀνάγετ', ἀνάγετε κωκυτὸν,

ἐπὶ κρᾶτύ τε λευκοπήχεις κτύπους χεροῖν. 1370

τερῷ : which some have needlessly endeavoured to alter. *Porson.* Hom. Od. Δ. 115. δάκρυ δ' ἀπὸ βλεφάρου χαμάδις βάλε, πατρὸς ἀκούσας. ll. A. 257. εἰ σφῶιν τάδε πάντα πυθούσατο μαρναμένοιν. Soph. OEd. C. 307. κλύων σου δεῦρ' ἀφίξεται ταχύς : Trach. 1124. τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων, ἐν οἷς Νῦν ἔστιν.

1363. ἐτύγχανον Ald. and all edd., if I mistake not. But ἐτύγχανεν in Cant. K. M. See the note on Orest. 596. *Porson.* Cf. Eur. Hec. 246. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν : Orest. 1120. ὥστ' ἐκδακρῦσαι γ' ἐνδόθεν κεχαρμένην. *Æsch.* Ag. 524. ὥστ' ἐκδακρῦσαι γ' δύμασιν χαρᾶς ὅπο. In such passages γε will be observed to have a peculiar emphasis.

1365. Scaliger remarks that this verse is wanting in the MSS.; and indeed it might be spared without injury. *Porson.*

1366. τούτοισιν Ald. τούτοισι γ' most MSS., correctly, as below, 1578. εἰ τὰ τέθριπτά γ' ἐs ἀρματα λεύσσων : where τέθριπτά δ' ἐs (sic) J. τέθριπτά τ' ἐs one of the Bodleian : τέθριπτά γ' εis C. Cant. M. Philemon Corinthia ap. Stob. cvi. p. 567, 52. (cvii. p. 449. Grot.) Εἰ τὰ παρὰ τοῖς ἄλλοισιν εἰδοίης κακά, "Ασμενος ἔχοις ἀν, Νικοφῶν, & νῦν ἔχεις" where perhaps we ought to read, εἰ τὰ παρὰ τοῖς ἄλλοισιν γ' εἰδεῖης κακά. The word εἰδοίης, which the Ms. D. exhibits also in our passage, is a barbarism. For the Attics have no indicative εἴδω, but form the opt. and subj. as if from εἴδημι. But

Hermann well observes on Aristoph. Nub. 399. (401.) that the copyists often improperly add, and often omit this particle. For in that instance two MSS. of good repute give οὐ γάρ δὴ δρῦς γ' ἐπιωρκεῖ. In Soph. Aj. 1378. σὸν δρα τοῦργον, οὐκ ἐμὸν κεκλήσεται, both the Junta edd. and the Trin. Ms. have σὸν γάρ δρα : read therefore, σὸν γ' δρα τοῦργον. Above γάρ δρ' for γ' δρ' L. *Porson.* The passage below, 1577. supplies the ellipse to this line, δι' ὁδόνας ἀν ἔβας, εἰ καὶ κ. τ. λ. Schol. τί ἔρεις ; η τριτάλας γένοιο δηλούντι. *Porson's* adoption of the reading τούτοισι γ' for τούτοισι is vindicated by Iph. T. 866. εἰ σὸν γ' ἀδελφὸν, ω τάλαιν', ἀπώλεσας : Ion 961. εἰ παῖδα γ' εἶδες χεῖρας ἐκτενοῦτά μοι : unless the insertion of καὶ supersedes that of the particle γε.

1367. Some MSS. give δυσποτμώτερα and above βαρυποτμωτάτας : δυσποτμωτάτα M. : o erroneously for α, Aldus in both places. Since πέτρος, τέκνον, and similar words have the first syllable short according to the principles of the Attic dialect, it follows, that βαρυποτμωτάτας, δυσποτμώτερος, εὐτεκνώτατας (Hec. 585. 624.) must have the antepenultima long. Menander Misumeno ap. Plut. de Divit. Amor. p. 525. A. Ἀπολλον, ἀνθρώπων τιν' ἀθλιώτερον Ἐδρακας ; δρ' ἐρῶντα δυσποτμώτερον ; where Wyttensbach's conjecture, κάρωντα, would destroy the metre. *Porson.*

1370. ἐπὶ κάρα τε J. membr. Scrl. *Porson.*

Kr. ὦ τλῆμον, οἵον τέρμον', Ἰοκάστη, Βίου,
γάμων τε τῶν σῶν, Σφιγγὸς αἰνιγμοὺς ἔτλης.
πῶς καὶ πέπρακται διπτύχων παίδων φόνος,
ἀρᾶς τ' ἀγώνισμ' Οἰδίπου; σήμανέ μοι.

Ay. τὰ μὲν πρὸ πύργων εὔτυχήματα χθονὸς 1375

λευκ. κτ. χ. for κτύπους λευκοπήχεοις
χ. as in Bacch. 1196. οὐδὲ δικτύοισιν,
ἀλλὰ λευκοπήχεοι χειρῶν ἀκμαῖσι.

1371. *τέρμα* without elision Ald. C. D. L. membr.: *τέρμον'*, which Barnes has restored from the conjecture of some critic, is produced by Burton from Voss 1.: but he wrote, I imagine, Voss 2. For the Florentine Ms., according to Valck., has *τερμονίαις ὀκάστη*: *τέρμα* (sic) R. *τέρμη* Ἰοκάστη τοῦ βίου Grot. from a Ms.; for thus it stands in the second Leyden, and nearly so in K. Should any one prefer this, I wish him nothing worse than to read in Orest. 490.. (for some MSS. give ἐξέπνευσ') *'Ἐπει γὰρ ἐξέπνευσ' Ἀγαμέμνων τὸν βίον.* Porson. See Porson's Suppl. p. viii.

1372. Thus Ald. Grot. membr. R. and, I think, J. L. Σφιγγὸς τ' αἰνιγμοὺς C. D. Leid. pr. Σφιγγὸς τ' αἰνιγμῶν M. Σφιγγὸς αἰνιγμούς τ' Flor. K. Leid. sec., whence Valck. has needlessly deduced αἰνιγμοῦ τ'. The meaning is: *Sphingis ænigma Jocastæ attulit infelicem cum vita tum nuptiarum finem.* Thus in Il. Δ. 155. Agamemnon exclaims, Θάνατόν νύ τοι δρκὶ ἔταμνον. *Fædus, quod pepigi, tibi mortis causa est.* Porson. What a termination of your life, and of your marriage, have you suffered from the enigma of the Sphinx! "Frequently the subst. which is put in apposition to another, contains not so much an explanation or fuller determination of the former, as the operation or design of it." Matth. Gr. Gr. § 533. obs. 2.

1373. καὶ πῶς all edd. before Valck.; and thus K. R.; perhaps also the second Leyden; πῶς δὲ Flor., whence Valck. has edited, πῶς δῆ. But δὲ is a gloss, as is manifest from its being

Eurip. *Phœn.*

written above in C. Other MSS. to a great number have πῶς καὶ, the Bodleian, C. Cant. D. J. L. M. Brunck is silent as to the membranæ, and has tacitly edited πῶς δῆ. The reading καὶ πῶς is faulty on this ground, that it generally implies an objection or contradiction, as in 1367. The sense is, tell me moreover, how &c. Thus the conjunction is usually subjoined to the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος: Hec. 519. Πῶς καὶ γινὲ ἔξεράξατ'; δρ' αἰδούμενοι; 1055. ποῖ καὶ με φυγὴ Πτώσσουσι μυχῶν; Alc. 846. Ποῦ καὶ σφε θάντει; Aristoph. Pac. 1288. τοῦ καὶ ποτ' εἰ; Soph. Aj. 1290. ποῦ βλέπων ποτ' αὐτὰ καὶ θροεῖς; Trach. 339. Τί δ' ἔστι, τοῦ με τὴνδ' ἐφίστασαι βάσιν; Brunck's version is, Quid est vero? cur πεντα sistis gradum? A sense which I fear the words cannot admit. The first ed. of the Scholia has, Τοῦ κε τὴνδ' ἐφίστασαι (not ἐφίστασθαι, as Brunck) βάσιν. Read therefore and point thus, Τί δ' ἔστι; τοῦ καὶ τὴνδ' ἐφίστασαι βάσιν; Sometimes δὲ is inserted between the first word and καὶ, as Hec. 1191. τίνα δὲ καὶ στενδῶν χάριν Πρόθυμος ἡσθα; Androm. 396. τί δέ με καὶ τεκεῖν ἔχρην; Iph. A. 1202. τίς δὲ καὶ προσβλέψεται Παιδῶν σ' δτον ἀν προθέμενος κτάνης τινά; Soph. Antig. 772. Μόρφ δὲ ποίφ καὶ σφε βουλεύει κταγεῖν; 1314. Ποίφ δὲ κάπελνσατ' ἐν φοναῖς τρόπῳ; These instances will also amply vindicate Hippol. 92. Οὐκ εἶδα τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι; with which passage Brunck has unskilfully meddled. Porson. Æsch. Ag. 269. Ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;

1374. ἀρᾶς τ' ἄγ. Old., *pugna inter fratres e diris Œdipi imprecationibus coorta*; cf. 65.

K

οῖσθ'. οὐ μακρὰν γὰρ τειχέων περιπτυχαὶ,
ἄστ' οὐχ ἄπαντά σ' εἰδέναι τὰ δράμενα.

ἐπεὶ δὲ χαλκέοις σῶμ' ἐκοσμήσανθ' ὅπλοις
οἱ τοῦ γέροντος Οἰδίπου νεανίαι,

ἔστησαν ἐλθόντ' εἰς μέσον μεταίχμιον,
ώς εἰς ἀγῶνα, μονομάχου τὸν ἀλκῆν δορός.

Βλέψας δὲ ἡσ." Αργος ἦκε Πολυνείκης ἀράς·

ἄ πότνιος "Ηρα, σὸς γὰρ εἴμι, ἐπεὶ γάμοις
ἔζευξ" Αδράστου παῖδα, καὶ ναίω χθόνα,

δός μοι κτανεῖν ἀδελφὸν, ἀντήρη δὲ ἐμὴν
καθαιματῶσαι δεξιὰν νικηφόρον.

Ἐτεοκλέης δὲ, Παλλάδος χρυσάσπιδος

Βλέψας πρὸς οἶκον, ηὔξατ' ὁ Διὸς κόρη,

1380

1385

1376. οὐ μακρὰν—ὅστε, for οὐ μακρότερα or μακρότεραι ἡ ὅστε: Eur. Andr. 80. Γέρων ἔκεινος, ὅστε σ' ὥφελεν παρὼν, he is too old to help you if he were here. See Matth. Gr. Gr. § 418. b.

1378. χαλκεοῖς Ald. χαλκοῖς in not a few MSS. χαλκέοις Grot. J. K. Leid. sec. Scal. ἐκβοσμησαν Ald., but the other reading is in Grot. and MSS. Porson.

1380. The absurd line, which used to follow, I have expunged, on the suggestion of Valck.: Δισσὰ στρατηγῷ καὶ διπλῷ στρατηλάτᾳ, which Heath ineffectually defends, King and Musgr. uselessly correct. Porson.

1381. μονομαχοῦντ' Ald. a reading made up of two others, μονομάχου τὸν (which the Bodleian MSS., C. D. L. and King's ed. exhibit), and μονομάχου τὸν, which Pierson saw to be the true reading, and Scaliger noticed from a Ms. Valckenaer compares v. 1345. above, Heracl. 822. μονομάχου δι' ἀσπίδος Διαλλαγὰς ἔγνωσαν οὐ τελουμένας. I will add the passage from Aristoph. Phœn. in Athen. iv. p. 154. E. in a little more corrected state than Heringa has given it: Ἐς Οἰδίπου δὲ

παῖδες, διπτύχῳ κόρω, "Ἄρης κατέσκην", ἐς τε μονομάχου πάλης Ἀγῶνα νῦν ἔστασι: (στῆναι εἰς ἀγῶνα, as ἐς δίκην ἔστην Iph. T. 968. στάντα ἐς ἀρχὴν Herod. iii. 80. εἰς ἔριν ἔστης Archias Anthol. iii. 8, 3. ἐς κρίσιν ἴστασθε Julian. Cæs. p. 319. B.) Porson.

1383. σὸς γάρ εἴμι. Juno was the tutelary divinity of the Argives: Hom. Il. Δ. 51. "Ητοι ἐμοὶ τρεῖς μὲν τολὺ φίλταται εἰσι πόληες, "Αργος τε, Σπάρτη τε, καὶ εὐρύάγυια Μυκῆνη. Virg. Aen. i. 24. veterisque memor Saturnia belli, Prima quod ad Trojam pro caris gesserat Argis.

1385. Cf. 766. In the single combat between Paris and Menelaus, the latter thus prays, Il. Γ. 351. Ζεῦ δέντα, δὸς τίσασθαι, δὲ πρότερος κάκος ξοργε, Διονύσος Αλέξανδρον, καὶ ἐμῆς δέκα χεροὶ δάμασσον.

1386. I have erased the three lines, which Aldus and MSS. add after this, in conformity with the judgment of Valck.: Αἴσχιστον αὐτῷ στέφανον, διογενῆ κτανεῖν. Πολλοῖς δὲ ἐπήσει δάκρυα τῆς τύχης, δσῃ, Κάβλεψαν ἀλλήλοισι διαδόντες κύρας. Porson.

1388. ηὔχετ' Ald. ηὔξατ' several MSS. Porson.

δὸς ἔγχος ἡμῖν καλλίνικον ἐκ χερὸς
εἰς στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλέωντος Βαλεῖν, 1390
κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν.
ἔπει δ' ἀφείθη, πυρσὸς ὡς, Τυρσηνικῆς
σάλπιγγος ἥχη, σῆμα Φοινίου μάχης,
ἥξαν δρόμημα δεινὸν ἀλλήλοις ἔπι.
κάπροι δ' ὅπως θύγοντες ἀγρίαι γένυν, 1395

1392. I have thus punctuated with Musgrave. The vulgar reading is, ἀφείθη πυρσὸς, ὡς. But the tragic writers feign that the Tyrrhenian trumpet was in use in the heroic ages: Aesch. Eum. 570. Soph. Aj. 17. Rhes. 991. Porson. See v. 1118. above: Παιὰν δὲ καὶ σάλπιγγες ἑκελάδον δμοῦ: Heracl. 830. Ἐπεὶ δὲ ἐσῆμην δρθιον Τυρσηνικῆς Σάλπιγγι: Tro. 1266. Χωρεῖτε, Τρῶαν παιᾶνες, ὁρθίαν δτ' ἀν Σάλπιγγος ἥχῳ δῶσιν ἀρχηγοὺς στρατοῦ. Virgil follows the tragic writers in representing Misenus as serving the office of trumpeter to Hector and Æneas: Æn. iii. 239. dat signum speculâ Misenus ab altâ Ære cavo: vi. 164. Misenum Æoliden, quo non præstantior alter Ære ciere viros. Homer never expressly mentions trumpets as being in use in the Trojan war, although his allusions show that the invention was prior to the age in which he lived: Il. Σ. 219. 'Ως δ' δτ' ἀριζήλη φωνῇ, δτε τ' ἵαχε σάλπιγξ 'Αστυ περιπλομένων δητῶν ὑπὸ θυμοραιστέων' 'Ως τότ' ἀριζήλη φωνῇ γένετ' Αλακίδαο. Φ. 388. 'Αμφὶ δὲ σάλπιγξ μέγας οὐρανός. Potter (Grec. Antiq. Vol. II. p. 78.) states on the authority of the Schol. on our passage and others, that "the ancient Grecian signals were lighted torches thrown from both armies by men called πυρφόροι or πυροφόροι, who were priests of Mars, and therefore held inviolable; and having cast their torches, had safe regress; whence of battles fought with transport of fury, wherein no quarter was given, it was usual to say, οὐδ' ὁ πυρφόρος ἐσώθη, (Herod. viii. 6.)

Not so much as a torch-bearer escaped." The oldest authority cited by Potter in favor of this custom is Lycophron, Cass. 1295. ἔχθρα δὲ πυρσὸν ἥρεν ἡπεῖροις διπλαῖς, a merely figurative expression, from which nothing certain can be deduced. The πυρφόροι in Xen. de Rep. Lac. xiii. 2. were attendants on the king, who, when the sacrifices were favorable, took fire from the altar, and preceded the army, carefully preserving it from extinction. Musgrave denies that any vestige of the custom of throwing a torch as the signal for battle can be traced in the relics of the ancients; and considers it a mere invention of some grammarian in illustration of this passage, as it was formerly erroneously punctuated. His suggestion appears more probable, that the combatants are compared to competitors in a race, in which a torch was thrown as the signal for starting (Aristoph. Ran. 131. Ἀφιεμένην τὴν λαμπάδ' ἐντεῦθεν θεῷ); and this idea is supported by the subsequent line, ήξαν δρόμημα δεινὸν ἀλλήλοις ἔπι. Prevost agrees in this opinion, and thus translates the passage: *A peine la voix bruyante de la trompette Tyrrhénienne, comme le flambeau dans l'arène, a rempli l'air de son éclat.* The connexion between light and sound is shown by the use of the verb λάμπω, Soph. CEd. T. 187. Παιὰν δὲ λάμπει στονδεσσά τε γῆρας δμαυλος: where see Dr. Brasse's note.

1394. ἀλλήλους Cant. M. not badly. Porson. δρόμημα is governed by κατὰ understood: see above, v. 300.

ξυνῆψαν, ἀφρῷ διάβροχοι γενειάδαις·
ησσον δὲ λόγχαις ἀλλ' ὑφίζαντο πύκλοις,
οὐκώς σύδηρος ἐξολισθάνοις μάτην.
εἰ δὲ ὄμηρος ὑπερσχὸν ἵτυος ἄτερος μάθοι,
λόγχην ἐνώματα στόματι, προφθῆται θέλων. 1400
ἀλλ' εὖ προσῆγον ἀσπίδων κευχράμασιν
οφθαλμὸν, ἀργὸν ὥστε γίγνεσθαι δόρυ.
πλέων δὲ τοῖς ὄρῶσιν ἐστάλασσ' ἴδρως,

1396. ἔγχη, which Aldus adds after ξυνῆψαν, is omitted in Mss. and by Greg. Naz. ii. p. 28. D. Κάπροι δὲ δπως, θήγοντες ἀγρίαι γέννην, 'Ος δὲ μηκίστωμαί τι τῆς τραγῳδίας, (observe the metrical knowledge of the good Bishop), Λοξὸν βλέποντες ἐμπύροις τοῖς δρμασι, Συνῆψτον from whence Valck. conjectures, that in our passage a senarius had been read by Gregorius, Λοξὸν βλέποντες ἐμπύροις δρμασι, and compares Stat. Theb. xi. 530. (Fulmineos veluti præceps cum cominus apros Ira tulit, strictisque erexit pectora setis; Igne tremunt oculi, lunataque dentibus uncis Ora sonant:—Sic avidi incurvant.) Person.

1398. ἐξολισθαίνοι: all edd. and Mss. I have replaced the form, which seems to have been the only one in use with the ancients. Sophocles in Suidas v. 'Ος· Θαυμαστὰ γὰρ τὸ τόξον ὡς ὀλισθάνει. An unknown comic writer in Plut. Erot. p. 769. B. Οἰκειότητα δὲ ἐμβλέπων ὀλισθανον. Dawes has instanced the former passage. Moreover, even in prose and in writers of no great antiquity this form not unfrequently occurs, as in Plut. ii. p. 405. F. ὀλισθανεν. Perizonius has restored the same from Mss. to Ælian xii. 46. In Pausanias vi. 14. p. 487. as also in Suidas v. Μίλων, ὀλισθανουσι is edited; but the Schol. on Aristoph. Ran. 55. has ὀλισθάνουσι. It is surprising, therefore, that ἀπολισθάνοι should have been displeasing to Hemsterhusius in Lucian, Dial. Mar. xv. 2. p. 326. In Aristoph. Pac. 1165. the metre requires οἰδάνεστα for οἴδαι-

vota. Person.

1399. Thus in the combat between Achilles and Hector, the former is represented, Il. X. 321. Εἰσορέων χρόνον καλὸν, δηπη εἴξειε μάλιστα. Valck. also compares Theocr. xxii. 187. Ἔγχεσι μὲν πράτιστα τιτυσκόμενοι πόνον εἶχον, 'Αλλάλων εἴπου τι χροὸς γυμνωθὲν θύσειν. Thus also Tarcho in Virg. Æn. xi. 748. partes rimatur apertas, Qua vulnus lethale ferat.

1400. προφθῆται θέλων, to strike the first blow: Hom. Il. II. 314. Ἐφη θρεξάμενος.

1401. κέρχυμασιν Hesychius, which Valck. approves; and thus Brunck has edited; but Hesychius acknowledges the other form also. Person. "Recentior et emollita fuit pronuntiatio κέγχρος et κέγχρωμα: vetus atque asperior, κέρχνος et κέρχυμα, hæc quoque, nisi fallor, Euripidea." Valck. Cf. Blomf. Æsch. Prom. 697. Potter thus translates the word: *the gilded openings that adorn the rim*: from κέγχρος, the grain called millet; *very small perforations*. This appears to be the only example of the word.

1402. γίγνεσθαι C. D. Flor. Bodl. Person. Cf. 490. "Γρυνώσκειν et γίγνεσθαι veterem easse verborum scriptiōnem evincit Latinum Gigno. Graecorum obsoleta forma fuit activa multiplex: γένειν γείνειν γίγνειν α γένειν, γιγνέναι, γίγνειν sicut a πέται, πιπέται, πίπται μέναι, μιμέναι, μίμηναι." Valck. See Blomf. Æsch. Prom. 104.

1403. I have edited πλέων for πλεῖν. [Matth. Gr. Gr. § 135.] For διστάλαξ many Mss. have διστάλασσ'. Person.

ἢ τοῖσι δρῶσι, διὰ φίλων ὄρρωδίαν.

Ἐπεοκλέης δὲ, ποδὶ μεταψαίρων πέτρου 1405

ἴχνους ὑπόδρομον, κῶλον ἐκτὸς ἀσπίδος

τίθησι· Πολυνείκης δὲ ἀπήντησεν δορὶ,

πληγὴν σιδῆρῳ παραδοθεῖσαν εἰσιδῶν,

κνήμην τε διεπέρασεν Ἀργεῖον δόρυ.

στρατὸς δὲ ἀνηλάλαξε Δαναΐδῶν ἄπας. 1410

καν τῷδε μόχθῳ γυμνὸν ὕμον εἰσιδῶν

ὁ πρόσθε τρωθεὶς, στέρνα Πολυνείκους βίᾳ

διῆκε λόγχῃ, κἀπέδωκεν ἥδονάς

Κάδμου πολίταις, ἀπὸ δὲ ἔθραυστ' ἄκρον δόρυ.

εἰς δὲ ἄπορον ἦκαν δορὸς, ἐπὶ σκέλος πάλιν 1415

χωρεῖ λαβὰν δὲ ἀφῆκε μάρμαρον πέτρου,

μέσον τὸ ἄκοντ' ἔθραυσεν· ἐξ ἵσου δὲ "Ἄρης

ἥν, κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοιν.

ἐνθένδε κώπας ἀρπάσαυτε φασγάνων,

1405. μεταψαύων Grot. Porson. “Anglice verterim ψάω to scrape, ψάνω touch, ψάρω graze vel raze.” Blomf. Gl. Aesch. Prom. 402. Hesychius explains our word by μεταφέρων, endeavoring to remove, to put aside; this sense is deduced from that of rubbing or scraping, the effect of which is to make the surface clear or smooth, to remove obstructions or inequalities.

1409. κνήμης τε Cant. M. Barocc. 1. Scal. lib. P. κνήμην δὲ Ald. Porson. Cf. 26.

1410. ἀπηλάλαξε Schol. erroneously. Porson. ἀνηλάλαξε, raised a shout, at the momentary advantage; ἀπηλάλαξε would imply shouted on account of something more decisive, shouted for the victory.

1413. λόγχην commonly, which admits of defence, and Valck. has quoted it to defend the vulgar reading in v. 1099—1108. But the iota when written at the side is very liable to be changed into v. Porson. Cf. Med. 6. Διῆκε, as Valck. observes,

means endeavored to penetrate: as in v. 1432. ἐσκύλευεν νιν. In the same sense also κτείνει is used v. 1617. and in Od. Π. 432. οἶκον (sc. 'Οδυσσέως) ἀτιμον ἔδεις, μνάδ δὲ γυναικα, Παῖδά τ' ἀποκτείνεις.

1415. ὡς δὲ Aldus and some MSS., but few in number. ‘Ως is not used for εἰς and πρὸς, except with reference to persons. The first instance of this Atticism occurs in Homer Od. Π. 218. ‘Ως αἰεὶ τὸν δμοῖον ἄγει θεὸς ὡς τὸν δμοῖον. Porson. See Hec. 979. ἐπὶ σκέλος π. χωρεῖ, retreats a step.

1417. μέσον δὲ Ald. and many MSS. but the Ms. D. has μέσον τ', which Valck. conjectured. Porson.

1418. κάμακος: see Hec. 137. κάμαξ is properly the shaft or wooden part of a spear: used by Homer Il. Σ. 563. for a stake by which vines were supported.

1419. ἐνθένδε Valck. for ἐνθεν δέ. Again ἀρπάσαντες Ald. with most MSS. also συμβαλόντες Cant. R. But independently of the dual being bett-

εἰς ταῦτὸν ἥκον, ξυμβαλόντε δὲ ἀσπίδας, 1420
 πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.
 καὶ πῶς νοήσας Ἐτεοκλῆς, τὸ Θεσσαλὸν
 εἰσῆγαγεν σόφισμ' ὄμιλίᾳ χθονός.
 ἀπαλλαγεὶς γὰρ τοῦ παρεστῶτος πόνου,
 λαιὸν μὲν εἰς τούπισθεν ἀναφέρει πόδα, 1425

than the plural, there is another reason, which I have hinted at on Hec. 347. Soph. Phil. 533. "Ιωμεν ἤδη, προσκύσαντες τὴν ζσω Ἀοικον εἰσοκησιν. Eur. Ion 22. Φρουρῷ παραξένασα φύλακας σώματος. Read προσκύσαντε and φύλακε. Porson. See Porson's Suppl. p. xiij.

1420. εἰς ταῦτὸν ἥκον, they met together, ξυνῆλθον Paraphr.: see the same phrase in Hec. 736. Hipp. 273. Iph. A. 665.

1421. Valck. suspects the correctness of this line: he doubts whether πολὺν ταραγμὸν ἔχειν μάχης is Greek, and does not understand the sense of the participle ἀμφιβάντε. Eustathius explains it by ἀμφοτέρωθεν βάντες ἀντικάλων δίκην κατ' ἀλλήλων. The entire line appears to have this meaning: by wheeling about they were keeping up a great din of battle.

1422. κεν πῶς Valckenaer, but καὶ never forms a crasis with εὐ, except in compounded words. Hemsterhusius has fallen into the same error on Lucian i. p. 486. where in the passage of Sophocles, στέργειν δὲ τάμπεσόντα καὶ θέσθαι πρέπει Σοφὸν κυβευτὴν, ἀλλὰ μὴ στέγειν τύχην, he has left the corrupted word untouched, and has erroneously turned the sound reading καὶ into κεν. Brunck has adopted both mistakes, Fragm. inc. 28. Read τάκπεσόντα from Trincavellus. But Hemsterhus. has most successfully restored the mutilated passage of Hesychius under the word κυβευτὴν, where Schow, forgetting to consult the Auctarium, torments himself wretchedly. While treating on the subject of crasis, it will not perhaps be amiss to remind my readers, that καὶ never forms a crasis with δεῖ, through ignorance of which

canon Pierson on Mœris p. 105. has doubly committed himself, by reading Κἀει in a line of Pherecrates, in Harpocration, under the word Βωμολόχος: "Ἐπειθ', ίνα μὴ πρὸς τοῖσι βωμοῖς παταχοῦ Ἄει λοχῶντες βωμολόχοι καλλιεθα: in the first place, for the reason specified; next, because the Attics always make use of pleonastics of this description without the conjunction, as παταχοῦ δεῖ Hec. 839. Aristoph. Equ. 565. διαταρτὸς δεῖ Pac. 397. ἐνδελεχῶς δεῖ Menand. in Ammonius v. ής. Porson.

τὸ Θεσσαλὸν σόφισμα. "The inhabitants of Thessaly passed for a treacherous nation, so that false money was called Thessalian coin; and a perfidious action, a Thessalian deceit." Lempriere. Demosth. Olynth. i. p. 15. εἴτα τὰ τῶν Θετταλῶν ταῦτα γὰρ ἀπιστα μὲν ἦν δῆκου φύσει καὶ δεῖ πᾶσιν ἀνθρώποις: c. Aristocr. p. 657. ὅμεις μὲν, δοῦλοις Ἀθηναῖοι, οὐδένα προδόσκατε πάκοτε τῶν φύλων, Θετταλοὶ δὲ οὐδένα πάκοθ' ὄνται' οὖ. "They invited Xerxes into Greece, and were not ashamed to join Mardonius, after the battle of Salamis, and to serve him as guides in his invasion of Attica; and in the heat of the battle between Athens and Sparta, they on a sudden deserted their allies, the Athenians, and joined the enemy." Tourreil. Eurip. Fr. Inc. cxciv. πολλοὶ παρῆσαν, ἀλλ' ἀπιστοι Θεσσαλοι. Thus the art of magic is generally attributed to this people: Horace Carm. i. 27, 21. Quis te solvere Thessalis Magus tenens, quis poterit Deus?

1424. I have given ἀπαλλαγεῖς for ἔξαλλαγεῖς from the Ms. J. Porson.

1425. εἰς τοῦμπροσθεν Leid. pr. μεταφέρει M. R. Leid. sec. ἀναφέρει, as

πρόσω τὰ κοῖλα γαστρὸς εὐλαβούμενος·
προβὰς δὲ κῶλον δεξιὸν, δὶ' ὄμφαλοῦ
καθῆκεν ἔγχος, σφονδύλοις τ' ἐνήρμοσεν.
όμοῦ δὲ κάμψας πλευρὰ καὶ νηδὺν τάλας,
ξὺν αἰματηραῖς σταγόσι Πολυνείκης πιτνεῖ. 1430
οὐδὲ ὡς κρατῶν δὴ καὶ νενικηκὼς μάχῃ,
ξίφος δικῶν ἐς γαῖαν, ἐσκύλευε νιν,
τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκεῖσε δέ.
οὐ καί νιν ἐσφηλόν· ἔτι γὰρ ἐμπνέων Βραχὺ,
σώζων σίδηρον ἐν λυγρῷ πεσήματι, 1435
μόλις μὲν, ἐξέτεινε δὲ εἰς ἥπαρ ξίφος
Ἐγεοκλέους οὐ πρόσθε Πολυνείκης πεσών.
γαῖαν δὲ ὁδᾶξ ἑλόντες, ἀλλήλοιν πέλας
πίπτουσιν ἄμφω, κού διώρισαν κράτος.
Χο. Φεῦ, Φεῦ, κακῶν σῶν, Οἰδίπους, ὅσον στένω· 1440
τὰς σὰς δὲ ἀρὰς ἔοικεν ἐκπλῆσαι θεός.
Αγ. ἄκουε δὴ νῦν καὶ τὰ πρὸς τούτοις κακά.

Valck. has edited, many MSS. But since Aldus, and the MSS. C. and L. retain ἀμφέρει, I should not be very reluctant if any one were to restore it, and to read above v. 304. ἀμφέτασον πύλας. Porson. ἀμβήσει Hec. 1245.

1427. προβὰς κῶλον: on the accus. after verbs neuter signifying motion, see Hec. 526. 1054. Scholefield cites from Heracl. 802. ἐκβὰς πόδα.

1428. σπονδύλοις Grut. and some MSS., which is less Attic. Porson.

1429. πλευρὰ in not a few MSS. Porson.

1430. In Statius, Theb. xi. 541. Polynices first, *cui fortior ira, nefisque Justius, alte ensem germani in pectore pressit.*

1433. Cf. 371. "Catull. Carm. lxi. 15. Nos alio mentes, alio divisimus aures: Jure igitur vincemur. Soph. Trach. 276. ἄλλοσ' αὐτὸν δύμα, θατέρᾳ δὲ νοῦν Ἐχοντ". Eur. Ion 251. Οἴκοι

δὲ τὸν νοῦν ξυχον ἐνθάδε οὖσα που: 1370. "Εκεῖσε τὸν νοῦν δούς." Valck.

1438. λαβόντες M. ἀλλήλων Ald. sed ἀλλήλων Cant. Leid. pr. Barocc. unius. Porson. Cf. II. B. 417. πολέες δὲ ἀμφ' αὐτὸν ἐταῖροι Πρηνέες ἐν κονίγ-σιν ὁδᾶξ λαζολατο γαῖαν: Ω. 738. "Εκ-τορος ἐν παλάμησιν ὁδᾶξ ἑλον ἀσπετον οὐδας. Virg. Aen. x. 489. Et terram hostilem moriens petit ore cruento: xi. 418. Procubuit moriens, et humum semel ore momordit.

1440. Aldus assigns this verse to the Chorus, and the following one to Creon, but some MSS. both to the Chorus. Οἰδίπου σὸς ἀν Ald. Οἰδίπου δσον Grot. and thus some MSS. Others Οἰδίπου γ' δσον, but Οἰδίπους δσον correctly in K. and the second Leyden. Porson. See Soph. OEd. T. 405. 739. 1073. 1422. ed. Elmsl.

1441. ἐκπλῆσειν Ald. Grot. and a few MSS. Porson.

ώς γὰρ πεσόντε παιδ' ἐλειπέτην βίου,
ἐν τῷδε μήτηρ ἡ τάλαινα προσπιτνεῖ.
τετρωμένους δ' ἴδοῦσα καιρίας σφαγὰς, 1445
ώμωξεν ὡς τέκν', ύστερα βοηδόμος
πάρειμι προσπιτνοῦσα δ' ἐν μέρει τέκνα,
ἔκλα, ἐθρήνει τὸν πολὺν μαστῶν πόνον
στένουσ', ἀδελφή θ' ἡ παρασπίζουσ' ὄμοι·
ὡς γηροβοσκῶ μητρὸς, ὡς γάμους ἔμοις 1450
προδόντ' ἀδελφὸς φιλτάτω. στέργων δ' ἄπο
φύσημ' ἀνεὶς δύστλητον Ἐτεοκλῆς ἄναξ
ῆκουσε μητρὸς, κάπιθεὶς ύγρὰν χέρα,
φωνὴν μὲν οὐκ ἀφῆκεν, ὀμημάτων δ' ἄπο

1443. ἐπεὶ τέκνω πεσόντ' ἐλιπέτην
Blov Ald. [cf. Elmsl. Heracl. 710.] ὡς
γὰρ pro ἐπεὶ Flor. J. Leid. pr. πεσόντε
τέκν' Flor. πεσόντε παιδ' J. Laud.
Leid. pr. ἐλειπέτην multi. Porson. 'Ως
for ἐπεὶ occurs above, v. 714. See also
Soph. Aj. 274.

1445. καιρίους Ald. καιρίας Cant. as
a various reading; Leid. pr. M. R.
Scal. and to this with Valck. I have
given the preference. In conformity
with his opinion I have discarded the
line which used to precede, Σὺν παρ-
θένῳ τε καὶ προθυμίᾳ ποδός. Porson.
Καίριος, fatal, Ἀesch. Ag. 1263. ἐπεύ-
χομαι δὲ καιρίας πληγῆς τυχεῖν: "Hom.
Il. Δ. 185. Οὐκ ἐν καιρίᾳ δὲν πάγη βέ-
λος: Θ. 83. Ἀκρην κακκορυφὴν, δθι τε
πρῶται τρίχες ἵππων Κρανίῳ ἐμπεφύασι,
μάλιστα δὲ καίριον ἔστιν. Virg. Ἀν.
xii. 507. qua fata celerrima." Blomf.
Gloss.

τετρωμένους—σφαγὰς. Passive par-
ticiples are frequently followed by *καὶ*
accus.: Thuc. i. 126. οἱ τῶν Ἀθηναίων
ἐπιτετραμμένοι τὴν φυλακὴν: Soph.
Antig. 408. Πρὸς σοῦ τὰ δεῖν' ἐκεῖν' ἐπ-
ηπειλημένοι. Herod. vii. 69. Αἰθίοπες
παρδαλέας τε καὶ λεοντέας ἐναμμένοι.
Soph. Trach. 157. Λείπει παλαιὰν δέλ-
τον ἔγγεγραμμένην Συνθήματα: as Virg.
Ecl. iii. 106. inscripti nomina regum.
See Matth. Gr. Gr. § 421.

1447. ἐν μέρει, in turn. Blomf.

Gloss. on Ἀesch. Ag. 323. says that in
partem is similarly used by Horace
Epod. ii. 39. Quod si pudica mulier in
partem juvet domum: but there it
means in her turn, in her department.

1449. παρασπίζουσα, according to
the derivation, attending at her side as
a shield-bearer, here simply accompa-
nying her: so above 1181. παρασπι-
τὰς πυκνοὺς, numerous attendants, fol-
lowers. Herc. Fur. 1090. τόξα τ' ἔσ-
παρται πέδφ, "Α πρὸν παρασπίζοντ' ἔμοις
βραχίοσιν, "Εσωξε πλευρᾶς.

1452. φύσημα — δύστλητον Schol.
δυσέκπενευστον. Potter: with pain his
gasping breath Eteocles drew.

1453. λυγρὰν Ald. sed ὑγρὰν Schol.
Grot. C. K. L. Leidenses, M. P. R.
Porson. The Schol. explains it: ὑγρὰν
ὑπὸ τοῦ αἵματος, in which Valck. coin-
cides. Brunck adopts Heath's inter-
pretation, *manum flexilem*, i. e. *nondum*
sensu et motu carentem: referring to
Soph. Antig. 1237. where Ηεμον
"Ηρείσε πλευρᾶς μέσσον ἔγχος, ἐς δὲ ὑ-
γρὸν Ἀγκῶν" ἔτ' ἔμφρων παρθένον προ-
πτύσσεται. In our passage Potter's
translation seems the true one:—
Stretched forth his hand moist with the
deivos of death: his clammy hand.

1454. Thus Iphigenia in Ἀesch. Ag.
231. ἔβαλλ' ἔκαστον θυτήρων 'Ατ' δμ-
μάτων βέλει φιλοίκτῃ, where Blomf.
in the Gloss., among other passages,

προσεῖπε δακρύοις, ὥστε σημῆναι φίλα. 1455
 ὃς δὲ ήν ἔτ' ἔμπνους, πρὸς κασιγνήτην ἴδων,
 γραιῶν τε μητέρ', εἰπε Πολυνείκης τάδε·
 ἀπωλόμεσθα, μῆτερ, οἰκτείρω δὲ σὲ,
 καὶ τὴνδὲ ἀδελφὴν, καὶ κασίγγητον γεχρόν.
 Φίλος γὰρ ἔχθρὸς ἐγένετ', ἀλλ' ὅμως φίλος. 1460
 θάψον δέ μ', ὡς τεκοῦσα, καὶ σὺ, σύγγονε,
 ἐν γῇ πατρώᾳ, καὶ πόλιν θυμουρένην
 παρηγορεῖτον, ὡς τοσόνδε γοῦν τύχω
 χθονὸς πατρώας, κεὶ δόμους ἀπάλεσα.
 Ξυνάρμοσον δὲ βλέφαρά μου τῇ σῇ χερὶ, 1465
 μῆτερ τίθησι δὲ αὐτὸς ὄμμάτων ἔπι·
 καὶ χαίρετ', ηδη γάρ με περιβάλλει σκότος.
 ἄμφω δὲ ἂμ' ἐξέπνευσαν ἄθλιον βίον.
 μῆτηρ δὲ ὅπως εἰσεῖδε τὴνδε συμφορὰν,

quotes Eur. Iph. A. 1245. Ἰδοὺ, σιωπῶν
 λίσσεται σὸς δᾶς, ὁ πάτερ.

1456. δᾶς ήν—πρὸς κασιγνήτην δὲ
 Ald. The emendation belongs to Valck.
 Porson.

1460. Musgrave suggests φίλοις, a
 reading which Elmsley has adopted, on
 Bacch. 202. The Schol. thus explains
 the line: φίλος γὰρ δὲν ἀπὸ τῆς φύσεως,
 ἔχθρὸς ἐγένετο τῇ γνώμῃ: cf. 1686.
 Εἶτε γε πόλεως ἔχθρὸς ήν, οὐκ ἔχθρὸς
 δὲν. Valck. compares Tibullus iii. 6,
 56. *Persida, sed quamvis perfida, cara
 tamen.* A writer in the Class. J. xii.
 p. 26. quotes the words of Shakspeare
 in Jul. Cæsar: ‘Strike as thou didst at
 Cæsar; for I know, When thou didst
 hate him worst, thou lov’dst him bet-
 ter Than ever thou lov’dst Cassius.’

1463. γοῦν for δῆ, the Aldine read-
 ing, is in all MSS. and in Teles in Sto-
 bæus xxviii. p. 233, 47. Porson.

τοσόνδε—χθ. πατρ. Thus Oedipus
 says in Soph. OEd. C. 788. ‘Εστιν δὲ
 παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς Χθονὸς λα-
 χεῖν τοσοῦτον, ἐνθαγεῖν μόνον. Cf. Ho-
 rat. Carm. i. 28.

1464. Teles either from error or
 design, in order to cavil at Euripides,
 adds the following verse: καὶ γῆς φίλης
 δχθοισι κρυφθῶ καὶ τάφῳ. But no se-
 narius is found in tragic writers, in
 which the spondee in the fifth foot is so
 divided, as that καὶ is the second part
 of that foot: [see Hec. p. xv.] with
 the exception of Aesch. Suppl. 274.
 Χραγθεῖσ' ἀνῆκε γαῖα μήνη καὶ δάκη,
 which any one can see is corrupt. The
 edd. of Aldus and Robortellus have
 μηγεῖται ἄκη. Valck. compares a line
 from the Excerpta of Grotius p. 465.
 ἐν γῆς φίλοις μυχοῖσι κρυφθῆναι καλὸν,
 and correctly reads φίλης, as Casaubon
 on Laertius iv. 25. had read, where
 the passage occurs. Porson.

κείδόμους ἀπάλεσα. Schol. καὶ εἰ τοὺς
 δόμους τῆς γῆς, ἀντὶ τοῦ τὴν βασίλειαν,
 ἀπέβαλον.

1465. Cf. Hec. 430. Med. 1029.
 Hom. Il. L. 452. οὐ μὲν σοὶ γε πατήρ
 καὶ πότνια μῆτηρ “Οσσε καθαιρήσουσι
 θαυμάτι πέρ.

1469. Valck. has edited ἐσεῖδε from
 some MSS. Porson.

ὑπερπαθήσασ', πέρπασ' ἐκ νεκρῶν ξίφος,
καὶ πραξὲ δεινὰ, διὰ μέσου γὰρ αὐχένος
ἀθεῖ σίδηρον· ἐν δὲ τοῖσι φιλτάτοις
θανοῦσα κεῖται, περιβαλοῦσ' ἀμφοῖν χέρας.
ἀνῆξε δ' ὁρθὸς λαὸς εἰς ἔριν λόγων,
ἡμεῖς μὲν, ὡς νικῶντα δεσπότην ἐμὸν,
οἱ δ', ὡς ἐκεῖνον· ἦν δὲ ἔρις στρατηλάταις,
οἱ μὲν, πατάξαι πρόσθε Πολυνείκην δορὶ,
οἱ δ', ὡς θανόντων οὐδαμοῦ νίκη πέλοι.
καν τῷδ' ὑπεξῆλθ' Ἀντιγόνη στρατοῦ δίχα,
οἱ δ' εἰς ὅπλ' ἥσσον· εὖ δέ πως προμηθίᾳ
καθῆστο Κάδμου λαὸς ἀσπίδων ἔπι.
καὶ φθημεν οὕπω τεύχεσιν πεφραγμένον
Ἀργεῖον εἰσπεσόντες ἐξαίφυης στρατόν.
κούδεις ὑπέστη· πεδία δὲ ἐξεπίμπλασαν

1470

1475

1480

1470. ἐκ νεκροῦ Ald. θρπασεν νεκροῦ
Grot. ἐκ νεκρῶν most MSS. Porson.
See the note on 423. The death of Jocasta is represented differently by Sophocles: see OEd. T. 1254.

1472. The Schol. appears to have read ὢθει in the imperf.; explaining it by ὢθησεν, ἐνέβαλε τὸ ξίφος.

ἐν δὲ τοῖσι. The Schol. notices a various reading, σὺν τέκνοισι δέ. Porson. See Med. 16.

1475. ἡμεῖς μὲν, sc. λέγοντες, or ἐρίζοντες λόγωις, which is to be supplied from εἰς ἔριν λόγων in the preceding line, we maintaining, that our master was the conqueror, &c., an instance of the nominative absolute, on which see v. 290. Cf. Herod. i. 82.

ὡς νικῶντα δ., the accus. absolute, which is of frequent occurrence with the particle ὡς: Eur. Ion 961. ΠΡ. Σοὶ δὲ εἰς τί δόξῃς ἥλθεν ἐκβαλεῖν τέκνον; ΚΡ. 'Ως τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον: Rhes. 144. Σάλπιγγος αὐδὴν προσδοκῶν καραδόκει, 'Ως οὐ μενοῦντά μ'. Xen. Anab. i. 3, 15. ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρα-

τηγίαν, μηδεὶς ὑμῶν λεγέτω. See Matth. Gr. Gr. § 569, 2. Elmsley on Eur. Heracl. 693. explains the distinction between the gen. and accus. absolute to be this: that the former expresses the mere fact, the latter the opinion of some one respecting it.

1477. οἱ μὲν, sc. λέγοντες, according to the Schol., or ἐρίζοντες ἐλεγον, according to Hermann on Viger p. 700.

Πολυνείκην. Brunck on OEd. C. 375. observes that Πολυνείκη is more Attic, being contracted from the Ionic termination in ea. Elmsley (Quart. Rev. xiv. p. 453.) is of opinion that proper names ending in -ης, make the gen. in eos only; and that the metre nowhere requires ην in the accus. See Dr. Brasse on OEd. C. l. c.

1482. ἐφθημεν Ἀργ. στρατὸν εἰσπεσόντες ἐξ., we gained an advantage over the Argive army by our sudden attack. Herod. iv. 136. ἐφθησαν πολλῷ οἱ Σκύθαι τὸν Πέρσας ἐτὶ τὴν γέφυραν ἀπικόμενοι, came to the bridge long before the Persians. See Matth. Gr. Gr. § 553. and 253.

φεύγοντες ἔρρει δ' αἷμα μυρίου νεκρῶν, 1485.
λόγχαις πιπτόντων· ὡς δ' ἐντάθμεν μάχη,
οἱ μὲν Διὸς τρόπαιον ἴστασαν Βρέτας,
οἱ δ' ἀσπίδας συλῶντες Ἀργείων νεκρῶν,
σκυλεύματ' εἴσω τειχέων ἐπέμπομεν.
ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνης μέτα 1490
νεκροὺς φέρουσιν ἐνθάδ' οἰκτίσαι φίλοις.
πόλει δ' ἀγῶνες οἱ μὲν εὐτυχέστατοι
τῇδ' ἔξεβησαν, οἱ δὲ δυστυχέστατοι.

Xo. οὐκ εἰς ἀκοὰς ἔτι δυστυχία
δώματος ἦκει· πάρα καὶ λεύσσειν 1495
πτώματα νεκρῶν τρισσῶν ἥδη
τάδε πρὸς μελάθροις, κοινῷ θανάτῳ
σκοτίαν αἰῶνα λαχόντων.

1485. μυρίων Ald. μυρίου King from MSS.; for thus the Ms. Cant. has from an emendation, also C. L. and the Leyden. In J. the word is omitted altogether. *Porson*. “Proprie μυρίου adhibetur de fluidis, ἐπὶ τῶν μυρομένων. μυρίου αἷμα, μυρίου θόρ, μυρίου οἶδμα, *Apoll. Rh.* ii. 1123. τὸ δὲ μυρίου ἐκ Διὸς θόρ Λῆξεν ἄμ' ἡελίῳ: iv. 1765. κεῖθεν δ' ἀπτερέως διὰ μυρίου οἶδμα λιπόντες. Eleganter in epigrammate Μυρία—μύρατο Καλλιόπα. Parum distat Homericum Καδὸς ἄχος οἱ χύτο μυρίου ὑφθαλμοῖσιν in Il. T. 282. notum μυρία κλαύσαι.” *Valck*.

1487. ξοτησαν J. and a Bodleian, not so correctly. *Porson*. Cf. 583. 1265.

1490. τοὺς θανόντας——νεκρούς. Brunck defends this pleonasm by references to Hom. Il. H. 409. Οὐ γάρ τις φειδὼ νεκύων κατατεθνεύστων. Eur. Suppl. 526. Νεκροὺς δὲ τοὺς θανόντας —Θάψαι δικαιῶ.

1491. φίλους Ald. and several MSS. But Brunck φίλοις from his *membra-næ*; and this Scaliger had quoted on Vatro p. 131. (140. ed. pr.) and seems

to have read in a Ms. noticed by Burton. *Porson*.

1494. εἰς ἀκοὰς, subaud. μόνον: as below 1510. Cf. Med. 652. 735. Hec. 1103. Soph. Antig. 543. Λόγοις δ' ἔγω φιλοῦσαν οὐ στέργω φίλην.

1495. δώματων Ald. and a portion of the MSS. δώματος Grot. C. L. the second Leyden, the four Bodleian, perhaps also K. R. Again I have given καὶ for γὰρ from the traces of the Florentine Ms. παρακελεύσειν. *Porson*. Cf. 1546. πάρα γὰρ στενάχειν, καὶ τάδ' ἀντεῖν. Soph. El. 790. νῦν γὰρ οἰμῶξαι πάρα.

1496. σώματα J. and again ἥδη τρισσῶν M. *Porson*. Thus below 1579. σώματα νεκρῶν: but we have in Androm. 650. οὐ πεσῆματα Πλεῖσθ' Ἐλαάδος πέπτωκε δοριπτετῆ νεκρῶν.

1498. σκοτίαν αἰῶνα: αἰών is generally masc.; it is fem. in 1537. μονάδ' αἰῶνα διάξουσα: in Homer Il. X. 58. αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς: and in Hesiod Sc. 331. γλυκερῆς αἰῶνος ἀμέρσης. “Σκοτίαν αἰῶνα more poëtico pro σκότον αἰώνιον, aeternas tenebras sortiti.” King.

Αγ.

οὐ προκαλυπτομένος

βοστρυχώδεος ἀβρὰ παρηῖδος,
οὐδὲ ὑπὸ παρθενίας τὸν ὑπὸ βλεφάροις
φοίνικ', ἐρύθημα προσώπου,
αἰδομένα, φέρομαι βάκχα νεκύων,
κράδεμνα δικοῦσα κόμας ἀπ' ἐμᾶς,
στολίδα κροκόεσσαν ἀνεῖσα τρυφᾶς,
ἀγεμόνευμα νεκροῖσι πολύστονον.

1500

1505

1499. οὐ προκαλυπτομένα Ald. and below (1536.) with many MSS. προσκλαίσ. Grotius corrected both errors. In Athenaeus i. p. 4. B. προκαλυπτομένα. Porson.

1500. βοστρυχώδεα Athen. βοτρυχώδεος R. whence probably some may join the two lines into one hexameter and read βοτρυχώδεος. Apollonius Rhodius ii. 679. has used the expression πλοχμοὶ βοτρυθεῖτες. Βότρυς also for βόστρυχος is read in an epigram Anthol. HSt. V. p. 394. and in another vii. p. 464. But this use seems of a later date than the time of Euripides. Eustathius on Od. A. p. 1420, 64—61, 22. cites the whole passage, as it is edited, with the exception of προκαλυπτομένη. Porson.

ἀβρὰ παρηῖδος, for παρηῖδα ἀβρὰν βοστρυχώδη. "It rarely happens that the gen. of a subst. masc. or fem. is accompanied by the adj. in the neuter. Soph. Ant. 1209. Τῷ δ' ἀθλίας ἀσημα περιβαίνει βοῆς "Ερποντι μᾶλλον ἀστον, for βοὴ ἀσημος. Eur. Hel. 985. "Α σοι παρέλιπεν ἦδε τῶν λόγων, φράσω, for οὐδὲ λόγους, where a Ms. has τῷ λόγῳ. Xen. Cyrop. viii. 3, 41. ἥκει δέ τις ἡ τῶν προβάτων λελυκωμένα φέρων, ἡ τῶν βοῶν κατακεκρημισμένα. This accords with the *strata viarum* of Virgil. Cf. Soph. OEd. T. 261." Matth. Gr. Gr. § 442, 4.

1503. αἰδουμένα Ald. but King has given αἰδομένα from K. and thus J. M. In Burton's note αἰδουμένα ought, it seems, to be read. Again in 1505. I should prefer στολίδος—τρυφᾶν. Porson.

Βάκχα νεκύων : "Aīdos Bākha occurs in Hec. 1054. Hipp. 550. Herc. F. 1091. King thus well expresses the sense of this passage when divested of its poetical redundancy : Non velo genas; non, ut virgines solent, vereor ne erubescam; feror ut Furia, passis capillis, deposita tunica, dux funeris luctuosa.

1505. στολίδα κρ.—τρυφᾶς Paraphr. ἀφεῖσα τὴν ἀνθηρὰν στολὴν, τὴν ἄρμοξουσαν τῷ τρυφῇ, τὴν ἀπὸ κρόκου βεβαμένην : the idiom is similar to that in Eur. Hipp. 802. βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο, i. e. τὸν ἄρμοξοντα τῷ ἀγχόνῃ. Theocritus introduces this custom of loosening the garments as an indication of grief on the death of Adonis, Idyll. xv. 134. Λύσασαι δὲ κόμαν, καὶ ἐπὶ σφυρὰ κόλπον ἀνεῖσαι, Στήθεσι φαινομένοις, λιγυρᾶς ἀρξώμεθ' δοιδᾶς. Saffron-colored robes appear to have been usually worn by females : Esch. Ag. 230. speaking of Iphigenia, Κρόκου βαφᾶς δ' εἰς πέδον χέουσα. Aristoph. Lys. 42. Τί δ' δυ γυναικες φρόνιμον ἔργασαίστο, "Η λαμπρὸν αἱ καθήμεθ' ἔξηνθισμέναι, Κροκωτὰ φέρουσαι. See Hec. 466.

1506. ἀγεμόνευμα. Schol. ἔαυτὴν λέγει προηγήτειραν τῶν νεκύων : see above 298. Porson on Orest. 1031. Soph. Antig. 756. γυναικὸς δι δούλευμα. "Sic ap. Latinos operæ pro operarii. Tacit. Hist. i. 2. plenum exiliis mare. Juvenal iii. 84. Usque adeo nihil est, quod nostra infunzia cœlum Hausit. Inscriptione ap. Gruter. et Castell. et Spon. p. 37. Hujus Nympha loci, sacri custodia fontis," Blomf. S. c. Th. 599. Ovid

αῖ αῖ, οἴ μοι.

Ὄ Πολύνεικες, ἔφυς ἄρ' ἐπώνυμος.

ὦ μοι μοι, Θῆβαι·

τὰ δὲ ἔρις, οὐκ ἔρις, ἀλλὰ φόνω φόνος 1510
Οἰδιπόδα δόμον ὥλεσε, κραυθεὶς
αἴματι δεινῷ, αἴματι λυγρῷ.

τίνα δὲ προσῳδὸν,

ἢ τίνα μουσοπόλον στοναχὰν ἵπι
δάκρυσι, δάκρυσιν, ὡς δόμος, ὡς δόμος, 1515
ἀνακαλέσομαι,

τρισσὰ φέρουσα τάδε αἴματα σύγγονα,
ματέρα καὶ τέκνα, χάρματ' Ἑρινύος;
ὡς δόμον Οἰδιπόδα πρόπταν ὥλεσε,

τᾶς ἀγρίας ὅτε

δυσξύνετον ξυνετός μέλος ἔγνω,

Ep. Her. i. immundæ cura fidelis ha-
ræ, i. e. qui curam gerit.

1507. at some four MSS. μοι twice
Ald. and some MSS. Again in 1508.
and οἴ μοι 1509. some MSS., but not
Aldus. *Person.*

1508. ἐπώνυμος. See the note on
v. 645.

1510. οὐκ ἔρις, i. e. οὐ μόνον ἔρις :
cf. 14.4.

φόνω φ. " Of two substantives, one
is put in the dat., in order to express
the long continuance of a condition, in
which one thing is succeeded by an-
other of the same kind, with the omis-
sion of the prep. σύν. Hesiod. Th.
742. ἀλλά κεν ἔνθα καὶ ἔνθα φέροι πρὸ^τ
θύελλα θυέλλη, *storm upon storm.*
Soph. OEd. T. 175. ἀλλον δὲ διαλφερ
προσίδοις - δρμενον δικτάν πρὸς ἐσπέρου
θεοῦ. El. 236. ἀλλ' οὖν εὐνοίᾳ γ' αὐδῷ,
—μὴ τίκτειν σ' ἀταν ἄτας." Matth.
Gr. Gr. § 400. g.

1511. Οἰδιπόδα Aldus with some
MSS. here and below 1519. but others
correctly. MSS. vary between κραυθεὶς
the reading in Aldus and κραυθεῖς. Some
notice both readings. *Person.* Aesch.
Prom. 910. πατρὸς δὲ ἀρὰ Κρότου τότε
Eurip. *Phœn.*

ἥδη παντελῶς κραυθήσεται, shall be com-
pounded.

1513. Grotius has added δὲ, which
is found in C. *Person.*

1515. Aldus and Grotius omit the
second ὡς. *Person.*

1517. This is a most certain emen-
dation of Musgrave's for αἴματὰ,
which Aldus and the codex Augustan
exhibit. In most we find τ. φ.
τάδε σώματα, in K. and the second
Leyden, as King has edited, τ. φ.
γε σώματα, others even more cor-
ruptly. *Person.* Αἷμα in the plural oc-
curs both in Euripides and in Aeschylus:
the sense that it here bears, a
bloody corpse, is unusual; unless this
may be an instance of the abstract for
the concrete, (see v. 1506.) these three
murders for murdered persons: the
plural of αἷμα in the latter meaning is
found in Aesch. Choëph. 638. τῶν θ'
αἱμάτων παλαιτέρων Τίνει μύσος Χρό-
νῳ κλυτῇ βισσόφρων Ἑρινύς.

1521. δυσξύνετον ξυνετὸν μέλος ἔγνω
Ald. But δυσξύνετον the Schol. and
the codices Augustani: ξυνετὸς in the
greater number of MSS. ἔγνως Grot.
and most MSS., erroneously, for as

Σφιγγὸς ἀοιδοῦ σῆμα Φονέύσας.

ἴώ μοι πάτερ·

τίς 'Ελλὰς, ἢ τίς βάρβαρος,
ἢ τῶν πάροιθεν εὐγενετῶν ἔτερος
ἔτλα κακῶν τοσῶνδ'

αἴματος ἀμερίου
τοιάδ' ἄχεα φυνέρα;
τάλαιν', ὡς ἐλελίζω·
τίς ἄρ' ὅρνις, ἢ δρυὸς ἢ
ἔλάτας ἀκροκόμοις
ἀμφὶ κλάδοις ἐζομένα,

1525

1530

yet she is not addressing her father. The σ adhered from the line following. Hesychius : 'Τπορράπτεις λόγους. συντίθης : where lest any one should fancy this to be a various reading of Alcest. 548. let him erase the σ which is erroneously repeated, and change the ν into the similar letter υ. *Porson.* Cf. 1745.

1523. *μοι* once Ald. twice K. R. *πάτερ* correctly. King *μάτερ* (correct *μᾶτερ*) from some MSS.; erroneously: *μᾶτερ* ed. Valck. *Porson.*

1524. 'Ελλὰς for 'Ελληνική: see above 1240. Eur. Med. 536.

ἢ Ald. and most MSS. without τίς, τίς without ἢ the *membranae*: whence Brunck has edited ἢ τίς. *Porson.*

1525. πρωτάροιθεν Ald. and a great many MSS.; but King has edited προιθεν from some; properly, in my opinion. The line, as I have arranged it, is an iambelegus. *Porson.*

1526. τόσῳ δ' Ald. but τόσωνδ' or τοσῶνδ' most MSS. *Porson.*

1527. This line if transposed to follow v. 1525. would be more in place; the order is: ἢ (τίς) ἔτερος αἴματος ἀμερίου τῶν πάρ. εὐγ. ἔτλατονδ' ἄχ. φ. τ. κ.; of mortal race.

1529. ἐλελίξει Aldus, many MSS. and Eustathius on Il. A. p. 125, 28—94, 37. ἐλελίξω Leidd. C. and others: οἵ ἐλελίξω Brunck, partly from conjecture. *Porson.* 'Ελελίξω from ἐλειεῦ,

which the Schol. on *Aesch.* Prom. 876—902. explains to be θρηνῶδες ἐπιφθεγμα, and equivalent to the exclamation φεῦ, φεῦ. " Verbi sonus, gementi lusciniæ vel hirundinæ proprius, fecit, at sequentia Tragico venirent in mentem: invocat in Euripidis Helena 1115. Chorus τὰν ἀοιδοτάταν δρυίθα μελῳδδν, Ἀπόδρα δακρυθεσσαν. 'Ελθ' ὁ διὰ ζουθᾶ γενέων ἐλελιζόμένα Θρήνοις ἐμοῖς ξυνεργός. Cf. Aristoph. Av. 209." Valck. Virg. Geo. iv. 511.

1530. τίς τ' ἄρ' Barnes from C., with which a few others coincide. Grotius has added ἢ before δρῦς, which most MSS. sanction. *Porson.*

1531. ἀκροκόμοις Schol. τοῖς κατ' ἄκρον κομῶσι. Blomfield on *Aesch.* Pers. 547. thinks this a corrupt reading for ἀβροκόμοις, citing Iph. T. 1099. φοίνικα θ' ἀβρόκομον: Ion 920. φοίνικα παρ' ἀβρόκομον: in both which places however ἀβροκόμαν is the usual reading.

1532. " Sometimes the case, which is governed of the prep., does not express the thing about which something else is, but that which is about the latter, e. g. ἀμφὶ πυρὶ στῆσαι τρίποδα, to set on the fire, so that this blazes round the tripod. Thus ἀμφὶ κλάδοις ἔξεσθαι, to surround with boughs, [rather to be surrounded] between boughs." Matth. Gr. Gr. § 582. b.

μονομάτορος ὁδυρμοῖς ἐμοῖς
ἀχήσει ξυνῳδός ;
αἴλινον αἰάγμασιν ἀ

1535

τοῖσδε προκλάω,

μονάδ' αἰάνα διάξουσα, τὸν ἀσὶ¹
χρόνον ἐν λειβομένοις δακρύοις.
τίν' ιαχήσω ;

τίν' ἐπὶ πρῶτον ἀπὸ χαίτας

1540

σπαραγμοῖς ἀπαρχὰς βαλῶ ;

ματρὸς ἐμᾶς διδύμοις

γάλακτος παρὰ μαστοῖς,

ἢ πρὸς ἀδελφῶν

οὐλόμεν' αἰκίσματα δισσῶν ;

1545

ὅτοι, ὅτοι. λεῖπε σοὺς δόμους,

1533. *μονομάτερος* Ald. and a great portion of the MSS.; *μονομάτωρ* Grot. *μονομάτερος* Flor. M. and, I believe, others. Brunck ὁδυρμῶν ἐμῶν, merely to avoid the certain emendation of Musgr. in the following line, ἀχήσει for ἀχέσει: ἄχαιοι two MSS. according to Barton. Porson. *Μονομάτορος* ὁδυρμοῖς ἐμοῖς, for ὁδυρμοῖς ἐμοῦ μον., an elegant idiom, of frequent occurrence both in Greek and Latin writers. See above, v. 30. and the note on Hec. 430. θανόθης δῆμα συγκλεῖσει τὸ σόν. Thus Horace Sat. i. 4, 22. cum mea nemo Scripta legat vulgo recitare timentis. Ovid Her. v. 45. Et flesi, et nostros vidisti flentis ocellos. Martial Ep. vii. 50. Si tenet absentis nostros cantatque libellos.

μονομάτορος. The compounds of μῆτηρ, observes Blomfield in the Gloss. Æsch. Prom. 90., and he might have added those of πατὴρ, invariably end in ὥρ, not ἥρ: as σιδηρομῆτωρ, μουσομῆτωρ, προμῆτωρ, (above 687. 842.) δυσμῆτωρ, ἀμῆτωρ, (above 676.) παμμῆτωρ, δυσμῆτωρ &c. But in Od. Ψ. 97. we read Μῆτερ ἐμή, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα, an exception probably to be admitted for the sake of the anti-thesis.

1537. Aldus and many edd. incorrectly accentuate thus, μόνα δ'. Person.

1538. δακρύοις τίν' is Musgrave's correction. MSS. have either δακρύσιν or, as Aldus, δακρύοιν. Person.

1540. πρῶτον Grot. accidentally, I suppose; for no other editor seems to have found it in the MSS. Person.

ἀπὸ χαίτας—ἀπαρχάς. Tearing off the hair was a customary mode of expressing sorrow for the dead: thus in Il. Ψ. 135. at the funeral of Patroclus, θριξὶ δὲ πάντα νέκυν καταείνυον, as ἐπέβαλλον Κειρόμενοι: cf. 141. 146. See Potter's Grec. Antiq. Vol. II. p. 197.

1542. ματέρος Aldus, and ἐν διδύμοις, instead of which Brunck has adopted the conjecture of King, ἢ διδύμοις. But in J. ἐν is well omitted. Person.

1545. νεκρῶν Ald. but δισσῶν most MSS. Person. αἰκίσματα, disfigurements, wounds.

1546. ὅττοτοι but once in Aldus: λεῖπε Aldus: λίπε some MSS. and all below 1696. as in Aldus; but Valck. on Hipp. 34. properly reads λεῖπε. Person.

ἀλαὸν ὄμρα Φέρων, πάτερ
γεραιὲ, δεῖξον, Οἰδιπόδα,
σὸν αἰῶνα μέλεον· ὃς ἐπὶ δώμασιν
ἀέριον σκότον ὄμρασι σοῖσι Βαλὰν, 1550
ἔλκεις μακρόπνουν ζωάν.
κλύεις, ὡς κατ' αὐλὰν ἀλαίνων,
γηραιὸν πόδα δεμνίοις
δύστανος ἰαύων;

Oι. τί μὲν, ὡς παρθένε, Βακτρεύμασι 1555
τυφλοῦ ποδὸς ἐξάγαγες εἰς Φῶς
λεχήρη σκοτίων ἐκ θαλάμων,
οἰκτροτάτοις δακρύοις,
πολιὸν, αἰθέρος ἀφανὲς εἶδωλοι,
ἢ νέκυν ἔνερθεν, 1560
ἢ πτανὸν ὄγειρον;
Αν. δυστυχὲς ἀγγελίας ἐπος οἴσει,
πάτερ οὐκέτι σοι τέκνα λεύσσει
Φάος, οὐδὲ ἄλοχος, παραβάκτροις
ἄποδα σὸν τυφλόπουν θεραπεύμασιν 1565

1548. Οἰδίπου Aldus. Porson. Οἰ-
διπόδα is from a nom. Οἰδιπόδης.

1551. μακρόπνουν the edd. of Barnes
and King from some MSS. Porson.
Cf. 1722. μακρόπνουν ζωάν, a life in
which the breath is drawn with diffi-
culty, full of groans.

1552. Reiske and Schæfer propose
to punctuate thus: ὡς κατ' αὐλὰν ἀλαί-
νων γηραιὸν πόδα, δεμνίοις— : which
seems preferable. On the construc-
tion, see v. 1427.

1554. Scaliger noted δύστανος for
δύστανον from a Ms., and Valck. con-
jectured it. The MSS. have removed
the same error above 1336. Porson.

1555. τί δὲ some MSS. and 1556.
ἔξαγεις D. R. Porson.

1559. ἀφ. εἰδ. Soph. Ed. C. 109.
οἰκτείρατ' ἀνδρὸς Οἰδίπου τόδε ἀθλιαν

Εἶδωλον οὐ γάρ δὴ τόδε ἀρχαῖον δέμας.
Apoll. Rh. ii. 197. of Phineus, ὀρθο-
θεὶς δὲ εὐνῆθεν, ἀκήρων ἥθτ' ὅπερον.
Βάκτρῳ σκηπτόμενος. Aesch. Ag. 82.
τό θὲ υπεργήρων, φυλλάδας ἤδη Κατα-
καρφομένης, τρίποδας μὲν δόδοις Στεί-
χει, παιδὸς δὲ οὐδὲν ἀρείων "Οναρ ἡμε-
ρόφαντον ἀλαίνει. See v. 1737. below.

1563. King has added ὡς before
πάτερ; and in the following lines criti-
cs have committed many errors in
order to form an anapestic system.
Porson.

1564. Α παρὰ βάκτροις Ald. παρ-
βάκτροις Cant. J. Α is transposed by
C. Cant. J. K. L. M. τυφλὸν most
MSS., but τυφλόπουν with Aldus J. K.
Porson. See 1722.

1565. "θεραπεύμασιν ἐμόχθει, i. q.
ἐμόχθει θεραπεύουσα." Scholef. Παρὰ

αἰεν ἐμόχθει, πάτερ, ὦ μοι.

ὦ μοι ἐμῶν παθέων·

πάρα γὰρ στενάχειν, καὶ τάδ' ἀγτεῖν.

τρισσαὶ ψυχαὶ ποίᾳ μοίρα,

πῶς ἔλιπον Φῶς, τέκνου, αὔδα. 1570

οὐκ ἐπ' ὄνείδεσιν, οὐδὲ ἐπιχάρμασιν,

ἀλλ' ὁδύναισι λέγω σος ἀλάσταρ,

ξίφεσιν βρίθαν,

καὶ πυρὶ, καὶ σχετλίαισι μάχαις,

ἐπὶ παῖδας ἔβα τοὺς σοὺς, ὦ πάτερ. 1575

ὦ μοι αἴ αἴ. Αὐ. τί τάδε στενάχεις;

ὦ μοι τέκνα. Αὐ. δι' ὁδύνας ἀν ἔβας,

εἰ τὰ τέθριππά γ' ἐς ἄρματα λεύσσων

ἀελίου, τάδε σώματος νεκρῶν

ὅμματος αὐγαῖς ἐπενώμας. 1580

τῶν μὲν ἐμῶν τεκέων Φανερὸν κακόν·

ἀ δὲ τάλαιν' ἄλοχος τίνι μοι, τέκνου, ὥλετο μοίρα;

Δάκρυα γοερὰ Φανερὲ πᾶσι τιθεμένα,

τέκεσι μαστὸν ἔφερεν, ἔφερεν,

in composition implies comparison, similitude, or equality: παραβάτροις θ. therefore means with attention that supplied the place of the staff with which he then supported and guided his steps: thus Hecuba (v. 280.) says of Polyxena, ήδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχὴ, Πόλις, τιθήνη, βάκτρον, ηγεμῶν δόσιν.

1567. φ μοι μοι Ald. some omit ἐμῶν. Porson.

1568. στενάχειν many MSS.; others, with Aldus, omit καὶ, which Grotius has restored. Porson.

1570. I have given this for φάσ, ὦ τέκνον. Porson.

1577. δι' ὁδύνας δι τ., you would be affected with grief: Eur. Alc. 893. δι' ὁδύνας ἔβας, σάφ' οἰσθα. See above, v. 20.

1580. αὐγαῖς σαῖς Aldus and several

Mss.; but Valck. has discarded σαῖς on the authority of the second Leyden Porson.

1581. 2. Thus Aldus has correctly divided these lines into two dactylics, a tetrameter and hexameter. On the suggestion of Markland on Suppl. 649—659., Brunck has edited ἀ δὲ τάλαιν' ἄλοχος τίνι, τέκνου, ὥλετο μοίρα; Most harmonious verses truly! King has omitted δὲ, on the authority of the Ms. K., as if the Doric α for η could possibly be shortened. Porson.

1584. μαστὸν ξφερεν: the imperfect sense must be here noticed; she had intended to employ that pathetic action in appealing to her sons, but found that the fatal wounds had been inflicted before her arrival: see above, 1443. The following parallel passages are supplied by Blomfield in the

1585

ικέτις ικέταν αἴρομένα.
εῦρε δ' ἐν Ἡλέκτραισι πύλαις τέκνα,
λωτοτερόφου κατὰ λείμαχα, λόγχαις
κοινὸν ἐνυάλιον
μάτηρ, ὥστε λέοντας ἐναύλους,
μαρναμένους, ἐπὶ τραύμασιν αἴματος 1590
ηδη ψυχρὰν λοιβὰν, φονίαν,
ἄν ἔλαχ' "Αἰδας, ὥπασε δ' "Αρης.
χαλκόκροτον δὲ λαβοῦσα νεκρῶν πάρα Φάσγανον,
εἴσω
σαρκὸς ἔβαψεν, ἄχει δὲ τέκνων ἐπεσ' ἀμφὶ τέκ-
νοισι.

Gloss. on Aesch. Choëph. 884. where Clytaemnestra thus appeals to Orestes : ἐπίσχεις, ὡς πᾶι, τόνδε δ' αἰδέσαι, τέκνον, Μαστὸν, πρὸς φῶ σὺ πολλὰ δὴ βρίξων ἄμα Οὐλοισιν ἔξημελξας εὐτραφὲς γάλα. Eur. Or. 519. ἐπει τίν' εἶχεις, ὡς τάλαν, ψυχὴν τότε, "Οτ' ἔξέβαλλε μαστὸν, ίκετεύοντα σε, Μήτηρ; cf. ibid. 829. Electr. 1205. In Hom. Il. X. 80. (Ἐκάθη) Κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαξδν ἀνέσχε, Καί μιν δακρυχέουσσ' ἐπεια πτερόεντα προσηύδα. "Εκτορ, τέκνουν ἐμδυ, τάδε τ' αἴδεο, καὶ μ' ἐλέησον Αὐτῆν· εἴ ποτέ τοι λαθικηδέα μαξδν ἐπέσχον, Τῶν μνῆσαι, φίλε τέκνουν.

1585. ικέταν Aldus, with several MSS. (agreeing with μαστὸν:) ικέτιν Grot. D. K. For αἴρομένα Cant. αἴωρομένα, Schol. δρομένα. Porson.

1589. Musgrave conjectures δμαύλους. No alteration appears to me to be necessary, but if any, λέοντε συναύλω would be better. Porson.

1590. μαρναμένους agrees with τέκνα in sense, not in construction: see v. 1303.

1591. ψυχρὰν λοιβὰν, dependent upon εῦρε, in apposition to τέκνα. Cf. Alc. 363.

1594. ἔβαψεν, which Valck. first restored for ἐπεμψεν, is found in the Bodleian MSS. according to Burton,

in C. D. J. L. the first Leyden, and M. Examples of this verb have been already produced by others from Aesch. Prom. 862. (δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.) Ag. 1011. Soph. Aj. 91. Lycophr. 1121. and elsewhere. Eu-stathius on Od. Z. p. 1554, 7—250, 36. τὸ δὲ εἰσι κατ' οὔρεος, ἀπτικὴν ἔχει σύνταξιν ὡς καὶ τὸ, κατὰ σπλάγχνων ἔβαψε ξίφος. Again ἄγχη, which most edd. have, Canter first edited from conjecture, Grotius probably from MSS., for D. K. L. have it; ἄγχη C. ἄγχει M. ἄχι Cant. as a various reading; ἄχη August. Laud. ἔχει membr., out of which Brunck has made ἄγχη, but reads by transposition τέκνων δ' ἔγχει, on account of the metre forsooth, which is not the least improved by this expedient. Musgrave also, from regard to the metre, conjectured λόγχη. The fact is that they were desirous to make the anapests perfect; and therefore gave themselves a great deal of unnecessary trouble both here and in other places. Since however Aldus, one of the Baroccian MSS., Cant. and J. have ἄχει, and again Aldus, with almost all MSS., τέκνοις (or τέκνουσιν), I have so edited, and arranged the words in two hexameters. If however you give the preference with Brunck to ἔγχει, read ἔβαψεν.

πάντα δ' ἐν ἄματι τῷδε συνάγαγεν 1595.
 ἀμετέροισι δόμοισιν ἄχη θεὸς,
 ὡς πάτερ, ὃς ταῦτα τελευτᾶ.

Xo. πολλῶν κακῶν ὑπῆρξεν Οἰδίπου δόμοις
 τόδ' ἥμαρ· εἴη δ' εὐτυχέστερος Βίος.

Kr. οἴκτων μὲν ἦδη λίγεθ', ὡς ᾧρα τάφου 1600
 μνήμην τίθεσθαι· τῶνδε δ', Οἰδίπου, λόγων
 ἄκουσον· ἀρχὰς τῆσδε γῆς ἔδωκέ μοι
 'Επεοκλέης παῖς σὸς, γάμων Φερνὰς διδοὺς
 Αἴμονι, κόρης τε λέκτρον· Αντιγόνης σέθεν.
 οὐκουν σ' ἐάσω τήνδε γῆν οἰκεῖν ἔτι. 1605
 σαφῶς γὰρ εἶπε Τειρεσίας, οὐ μή ποτε,
 σοῦ τήνδε γῆν οἰκοῦντος, εὖ πράξειν πόλιν.

Porson. Thus *tinguo* in Virg. *Aen.* xii. 357. *dextræ mucronem extorquet, et alte Fulgentem tinguit jugulo.*

1595. *ἥμαρι* Ald. and *μήτηρ* above 1589. Some MSS. give the Doric form in both places: *ἄματι* as a various reading Cant. Aldus and most MSS. put *ὡς πάτερ* at the end of this verse; Grotius, K. and the second Leyden, below. *Porson.*

1596. *δώμασιν* not a few of the MSS. **Porson.** The reading preferred by Porson makes a dactylic tetrameter acatalectic similar to the preceding.

1597. *ὅς τάδε* Aldus and almost all MSS. *ὅστε* Grotius; *ὅς γε* K. and the second Leyden: *ὅς τάδ' ἐπιτελευτᾷ* one of the Baroccian MSS. I have edited *ταῦτα* for *τάδε*, which words are very frequently confounded. Above 393. *ἀτὰρ τί τάδε* Cant. J. and M. as a various reading; below 1775. *ἀτὰρ τί τάδε* Cant. *Porson.*

1598. *κατῆρξεν* Aldus and the membranæ: *ὑπῆρξεν* almost all MSS. Valckenaer has edited from the first Leyden, *πολλῶν ὑπῆρξεν Οἰδίπου κακῶν δόμοις*, but the other arrangement is better, as is evident from Electra 213. which he himself quotes: *πολλῶν κακῶν "Ελλησιν αἰτίαν ἔχει.* But the origin of the

mistake is evident from J. *πολλῶν ὑπῆρξε κακῶν Οἰδίπου.* Moreover δόμοις Scal. *τέκνοις* one of the Baroccian and J. *Porson.* “Ποὺς makes in the gen. ποδός: words, however, compounded with ποὺς, make in Attic που, and in the accus. πουν, as πολύπους—που, Οἰδίπους, τρίπους.” Matth. Gr. Gr. § 72. p. 84.

1601. *τῶνδε* without δ Aldus and some MSS.; *τόνδε δ'*, Οἰδίπου, λόγον Scal. from a Ms. as I suppose. *Porson.* Elmsley has restored Οἰδίπους as the vocative throughout the OEd. Tyr. in every instance, whether before a vowel or consonant.

1603. *παῖς σὸς* for *σὸς παῖς* all MSS.; also the Florentine according to Burton, although omitted by Valck. *Porson.*

1606. Valck. cites the passage from the *Phœnissæ* of Accius in Nonius under the word *vastescant*: ‘Jussit proficisci exilium quovis gentium, Ne scelere tuo Thebani vastescant agri.’ *Porson.*

1607. Elmsley on Soph. OEd. C. 177. p. 116. observes: “Nisi abundat μὴ, legendum πρᾶξαι.” See Med. 726. 1148. for the reasons of this change.

ἀλλ' ἐκκομίζου· καὶ τύδ' οὐχ ὑβρεῖ λέγω,
οὐδὲ ἐχθρὸς ἦν σοι, διὰ δὲ τοὺς ἀλάστορας
τοὺς σοὺς, δεδοικῶς μή τι γῆ πάθη κακόν. 1610

O. ὁ μοῖρ', ἀπ' ἀρχῆς ὡς μὲν ἐφυσας ἀθλιον,
καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφυ·
ἢ καὶ πρὶν εἰς φῶς μητρὸς ἐκ γονῆς μολεῖν,
ἄγονον Ἀπόλλων Λαῖω μὲν ἐθέσπισε
φονέα γενέσθαι πατρὸς, ὁ τάλας ἴγα.
ἔπει δὲ ἐγενόμην, αὐθις ὁ σπείρας πατὴρ
κτείνει με, νομίσας πολέμιον πεφυκέναι·
χρῆν γὰρ θανεῖν μεν ἐξ ἐμοῦ πέμψει δέ με,

1609. σὸς Aldus; σοὶ most MSS.
Porson.

1612. τλῆμον D. which may seem
to confirm the conjecture of Valck.
ὁ τλῆμον. Porson.

εἰ τις ἄ. ἀνθρ. ἔφυ, if any man ever
was: "εἴτις ἄλλος, εἴπερ τις, εἰ ὡς
ἄλλος οὐδεὶς ρεμπταντούσης in istiusmodi
loquendi formulā. Aesch. Ag. 943
(=907. Bl.) εἴπερ τις, εἰδός. Soph.
Œd. T. 1128 (=1108.) εἴπερ τις ἄλ-
λος, πιστός: (Ed. C. 1657. εἰ τις βρο-
τῶν, Θαυμαστός. Callim. H. in Del.
164. νῆσος—λιπαρή τε καὶ εὔβοτος, εἰ
νύ τις ἄλλη. Theocr. Id. xi. 38. Συ-
ρίσδεν δ' ὡς οὕτις ἐπίσταμαι θάε Κυ-
κλώπων." Valck. Blomfield (Gloss.
Aesch. Ag. l. c.) adds the following
examples from prose writers where
the insertion of καὶ is to be noticed:
Herod. iii. 2. εἰ γάρ τις καὶ ἄλλοι,
τὰ Περσέων νόμιμα δρθῶς ἐπιστέαται
καὶ Αἰγύπτιοι. Xen. Cyl. v. 1, 6. εἰ
τις καὶ ἄλλος ἀνήρ, καὶ ὁ Κῦρος ἀξιός
ἐστι θαυμάζεσθαι. Brasse on Soph.
Œd. C. 733. (πρὸς πόλιν δὲ ἐπίσταμαι
Σθένουσαν ἤκαν, εἰ τιν' Ἑλλάδος μέγα;) supplies also Thuc. i. 70. καὶ Δμα, εἴ-
περ τινὲς καὶ ἄλλοι, ἄξιοι νομίζομεν
εἶναι τοῖς πέλας ψύχον ἐπενεγκέν. "Αλ-
λος is sometimes omitted, as in Soph.
Œd. C. II. cc. Trach. 8. ὄκνον "Αλγισ-
τον ἔσχον, εἴτις Αἰτωλὸς γυνή.

1613. δὲ falls under suspicion on
account of μ' in the following line.
We meet indeed with ἦν—τήνδε twice

in Androm. 651. 710. but both pas-
sages seem corrupt. I would read
with an interrogation, οὐ, καὶ πρὶν εἰς
φῶς. Again μητρὸς is omitted in Cant.
J. M. In Cant. and M. ἔτι is added
at the end, which if you admit, you
will put a comma after γονῆς, and take
ἔτι ἄγονον together. But ἔτι some-
times is attributable to the liberality
of transcribers, as below 1634. ἀλλ' ἔτι
ἔστι μοι D. Valckenaer correctly ren-
ders ἄγονον, nondum natus, from the
imitation of the passage by Aristophanes
Ran. 1214. δυτικὸν γε, πρὶν
φύναι μὲν, 'Απόλλων ἔφη Ἀποκτεῖν
τὸν πατέρα, πρὶν καὶ γεγονέναι. Zenodotus in an epigram in Diog. Laertios
vii. 30. εἰ δὲ πάγρα Φοίνιστα, τίς δὲ
φθόνος; ήν καὶ δὲ Κάδμος. For δὲ
Suidas under Κάδμος has δν. Read,
εἰ δὲ πάτρα Φοίνιξ σὸν, τίς δὲ φθόνος; εἰ
καὶ δὲ Κάδμος Κεῖνος, ἀφ' οὗ γράπτεν
Ἐλλὰς ἔχει σελίδα; Porson. The
reading which Fr. H. Bothe has ad-
mitted into his text is worthy of notice,
if not the true one: δ καὶ, πρὶν κ. τ. λ.
quare, itaque. See 156. 270.

1617. κτείνει με, attempts to kill
me: Soph. (Ed. C. 992. εἰ τις σε τὰ
δίκαιον αὐτίκ' ἐνθάδε κτείνει παραστά. Cf. 1413. 1636.

δυσδαιμόνα Ald. πεφυκέναι Grotius,
and, I think, all the MSS. Porson.

1619. ἀθλίαν C. D. K. L. Leidd.
Porson.

μαστὸν ποθοῦντα, θηρσὶν, ἄθλιον, βοράν·
οῦ σωζόμεσθα· Ταρτάρου γὰρ ὥφελεν
ἐλθεῖν Κιθαιρῶν εἰς ἀβυσσα χάσματα,
ὅς μὲν οὐ διώλεσ', ἀλλὰ δουλεῦσαι τέ μοι
δαίμων ἔδωκε Πόλυβον ἀμφὶ δεσπότην.
κτανὰν δὲ ἐμαυτοῦ πατέρ' οὐ δυσδαιμων ἐγώ,
εἰς μητρὸς ἥλθον τῆς ταλαιπώρου λέχος,
παῖδας τὸν ἀδελφὸν ἔτεκον, οὓς ἀπώλεσα,
ἀρὰς παραλαβὼν Λαῖον καὶ παισὶ δούς.
οὐ γὰρ τοσοῦτον ἀσύνετος πέφυκτος ἐγώ,
ῶστ' εἰς ἔμοι ὅμιματος εἰς τὸν ἐμῶν παίδων βίον
ἄνευ θεῶν τους ταῦτα ἐμηχανησάμην.
εἶεν· τί δράσω δῆθ' οὐ δυσδαιμων ἐγώ;
1620
1625
1630

1622. In this corrupt passage I have retained the reading of Aldus: δουλεύσεται μοι K. the acute over εν being obliterated; δουλεύσεται μοι J. with ε written over α; δουλεύσεται τε με the membr.; Valck. conjectures δουλεύσοντα τοι; Musgrave δουλεῦσαι μέ τοι, which Brunck has edited. Again δαίμων Πόλυβον ἔξεδωκεν the first Leyden; Πόλυβον ἔξεδωκεν without δαίμων C. D. L. and four Bodleian. Πρὸς Πόλυβον ἔξεδωκεν K. Leid. sec.; δέδωκε membr. I read, ἀλλὰ δουλεύσοντα με Μοῖρ' ἔξεδωκε Πόλυβον ἀμφὶ δεσπότην. Μοῖρ' in the beginning of a line, with an elision, occurs [in Soph. Ed. C. 1546—1537.] in the Telephus of Moschion in Stobæus Ecl. Phys. p. 127. Grot. φ καὶ θεῶν κρατοῦσα καὶ θυητῶν μόνη Μοῖρ', φ λιταῖς ἄτρωτε δυστήνων βροτῶν, Πάντολμ' ἀνάγκη, στυγνὸν ή κατ' αὐχένα 'Ημῶν ἐρείδεις τῆσδε λατρεῖας ξυγόν· where Grotius had properly added φ, but Schow p. 152. with his usual knowledge of metre had discarded it. Again the original reading was πᾶν τὸ λῆμ' ἀνάγκης, from whence Grotius made out πᾶν τλῆμ', by inventing a new word. Ruhnen H. in Cer. 217. correctly cites τῆσδε for τῆς τε. Πάντολμος ἀνάγκη

occurs in an epigram Anthol. i. 47, 4. p. 69. HSt. iii. p. 239. Brunck. αἰσχήμων ἔνδεια καὶ διάντολμος ἀνάγκη. In that passage Brunck changed the word αἰσχήμων, which was not Greek, into another, no better, αἰσχρήμων. Porson. The change of δαίμων into Μοῖρ' is not clearly explained: the introduction also of another nominative after ἀλλὰ embarrasses the sense; and moreover how can Oedipus be said δουλεῦσαι ἀμφὶ Πόλυβον? Perhaps the reading may have been in one line: ἀλλὰ δουλεύσαντί τῷ, for τῷ, and in the next Ζῶντ' ἔξεδωκε or Ζώσας μέ δεδωκε.

1630. " Illud τού, τῷ, Sophocli longe frequentissimum et Atticis, multo rarius invenietur in Euripide, apud Aeschylum rarissime, nunquam occurrit apud Homerum." Valck. " This and the five following lines are omitted in the Florentine Ms., on account of the word θίον at the end of 1629. 1635." Porson.

1631. " εἰεν is used adverbially in the sense of the Latin *esto*, *well, be it so!* and appears to have been retained in the language of common life from the old εἴε for εἴη, with ν ἐφελκ.: for the sense requires the singular. It occurs

τίς ἡγεμόν. μοι ποδὸς ὄμαρτησε τυφλοῦ ;
 οὐδὲ ηθαγοῦσα ; ζῶσά γ' αὖ, σάφ' οἰδ' ὅτι.
 ἀλλ' εὔτεκνος ξυνωρίς ; ἀλλ' οὐκ ἔστι μοι.
 ἀλλ' ἔτι νεάζων αὐτὸς εὔροιμ' αὖ βίον ; 1635
 πόθεν ; τί μ' ἄρδην ὁδὸς ἀποκτείνεις, Κρέον ;
 ἀποκτενεῖς γὰρ, εἴ με γῆς ἔξω βαλεῖς.
 οὐ μὴν ἐλίξας γ' ἀμφὶ σὸν χεῖρας γόνυ
 κακὸς φανοῦμαι· τὸ γὰρ ἐμόν ποτ' εὐγενὲς
 οὐκ αὖ προδοίην, οὐδέ περ πράσσων κακῶς. 1640
 Κρ. σοί γ' εὖ λέλεκται, γόνατα μὴ χρώζειν ἐμὰ,

chiefly in Plato and Aristophanes.” Matth. Gr. Gr. § 211, 3. It is not of rare occurrence in Euripides; for Blomfield in the Gloss. on *Aesch.* Cho. 645. has given twenty references.

1633. ζῶσα γαρ Aldus, the *membranæ* and others. But ζῶσα γ' ἀν not a few, as Grotius and King have given: ζῶσα γὰρ ἀν one Baroccian. Porson. On σάφ' οὐδὲ δτι in the end of a clause, see Med. 959.

1634. “ἀλλὰ is used in alternate brief objections and answers, with an ellipsis of πότερον or ἀρα:—ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἀπασιν ἀλλ' ἐπὶ τὴν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε. Dem. pro Cor. p. 238, 12. ed. Reisk.” Hoogeve. Part. p. 3. ed. Seager.

1636. πόθεν; Hec. 611. ὡς μὲν ἀξία, πόθεν; how is it possible? Schol. οὐδαμῶς, nihil minus.

1638. Thus Aldus and most MSS. Valck. has edited οὐ μήν γ' ἐλίξα, Brunck has omitted γ' on the authority of the *membranæ* and three other MSS.; both incorrectly. The particle γε is often added in the same sentence with ἀλλὰ μήν, καὶ μήν, οὐδὲ μήν, οὐ μήν, but never, except with the interposition of another word, as I have briefly noticed on Hec. 403—399. [1206. “The reason of this is not difficult to discover. The enclitic must follow the word to which it refers; but it has no connexion with μήν.” Schæf.] Eurip. Alope in the Etni. M. p. 420, 16. οὐ μήν

σύ γ' ἡμᾶς τοὺς τεκόντας ὥδεσσα : οὐ μὴ is improperly edited. Soph. ΟΕδ. T. 987. καὶ μήν μέγας γ' δρθαλμὸς οἱ τατρὸς τάφοι. Thus the meire requires, for the second syllable of μέγας is short; and thus some one conjectured in the London ed. a. 1746. but Brunck overlooked it. Aristoph. Αν. 639. καὶ μήν μὰ τὸν Διὸν οὐχὶ πυτάξεις ἐπὶ Ωρα 'στὶν ἡμῖν : Plutarch in Nicias p. 528. A. cites it thus, πυτάξεις ΓΕΠΩΩΡΑ 'στὶν ἡμῖν. Erase the ο which is incorrectly repeated, and change Η into ΤΙ; you will then have, πυτάξεις γ' ἐπὶ Ωρα 'στὶν ἡμῖν. Chionides in Suidas under ἀγνοεῖ καὶ μήν μὰ τὸν Διὸν οὐδὲν ἐπι γέ μοι δοκῶ : the vulgar reading has τε for γε. Cycl. 541. καὶ μήν λαχνῶδες γ' οὐδας ἀνθηρᾶς χλόης, οὐ λαχνῶδες τοῦδας, which is a trans altogether inadmissible. In Euripide-Electr. 982. the reading undoubtedly is, Καὶ μήν γ' ἀμύνων πατρὶ, δυστεῖται ἔσει. But Reiske reads excellently καὶ μή γ' ἀμύνων. The lines following correct thus: ΟΡ. ἐγὼ δὲ μητρὶ τοῦ φύνον δάσσω δίκασ. ΗΛ. τῷ δὲ αὐτῷ πατρέω διαμεθεῖς τιμωρίαν. Porson.

1639. Valck. compares the words of Οedipus to Creon in Siatius Thib. xi. 688. ‘an expectas, ut pronus, suplice dextra, Sternar; et immitis domini vestigia quæram?’ Also those of Andromache to Hermione v. 190. Τιμῶς δὲ ἐμαυτὴν οὐ προδοῦσ’ ἀλλοσομαι.

1641. Thus Valck. correctly for σετ. Porson. On the verb χρυσεῖν, see

ἔγὼ δὲ ναίειν σ' οὐκ ἔάσαιμ' ἀν χθόνα.
νεκρῶν δὲ τῶνδε, τὸν μὲν εἰς δόμους χρεῶν
ἥδη κομίζειν τὸν δὲ Πολυνείκους νέκυν
ἐκβάλετ' ἄθαπτον τῆσδε ὅρων ἔξω χθονός. 1645
κηρύξεται δὲ πᾶσι Καδμέοις τάδε·
Ος ἀν νεκρὸν τόνδε ἡ καταστέφων ἀλῷ,
ἡ γῇ καλύπτων, θάνατον ἀνταλλάξεται.
σὺ δέ, ἐκλιποῦσα τριπτύχων θρήνους νεκρῶν,
κόμιζε σαυτὴν, Ἀυτιγόνη, δόμαν ἔσω 1650
καὶ παρθενεύου, τὴν ιοῦσαν ἡμέραν

Med. 497. Hesych. χρφζει προσάπτει, ψηλαφᾶ.

1643. Elmsley on ΟΕδ. T. 717. proposes to correct this line thus: νεκρῶ δὲ τώδε, τὸν μὲν κ. τ. λ. the accus. absolute: as Hom. Il. Γ. 211. ἄμφω δέ ξομένω, γεραράτερος ἦν Ὁδυσσεύς. See Hec. 1167.

1644. Ald. and MSS. τόνδε δέ (τόν δέ Ald.) πέρσων πόλιν Πατρίδα σὺν ἄλλοις ἥλθε Πολυνείκους νέκυν where since σὺν ἄλλοις is very tame, King conjectures σὺν δπλοῖς, which Brunck has adopted. Valckenaeer defends the vulgar reading by Herc. Fur. 1166. ήκω σὺν ἄλλοις, οἱ παρ' Ἀσωποῦ βόὰς Μένουσιν ξνοπλοι. But there σὺν ἄλλοις is not put absolutely: σὺν δπλοῖς therefore ought to be received, were not the entire clause spurious. For who has used the expression πόλιν πατρίδα? Then Creon issues his commands with exceeding brevity, and does not stop to give his reasons. Besides if he had given a reason for depriving Polynices of burial, he would also have given a reason for honoring Eteocles, as he does in Æsch. S. c. Th. 1015—1032. Soph. Antig. 194—206. Nor is it extraordinary that this passage should be interpolated, when an entire line from Soph. Antig. 29. has crept into every Ms. after 1648: ἐγν δέ ἀκλαυστον, ἄταφον, οἰωνοῖς βοράν. For ἥδη J. has δμῶας. Porson.

1645. ἐκβάλλετ' ἄταφον Barnes,

from conjecture, instead of the reading in Aldus ἄθαπτον. And indeed ἄθαπτον is in all the MSS.: ἐκβάλετ', as Valck. has edited, in the Budleian, Cant. J. L. Again κηρύξατε Ald. Cant. J. M., from which κηρυξάτω might be conjectured, understanding κήρυξ; but κηρύξεται is better, is found in other MSS., and is explained in the Schol. by κηρυχθήσεται. Porson. Cf. Hec. 813. Med. 336.

1647. καταστέφων Schol. ποσμῶν εἰάθασι γὰρ στέφειν τοὺς νεκρούς. Hec. 571. οἱ μὲν αὐτῶν τὴν θαυμάσαν ἐκ χερῶν Φύλλοις ἔβαλλον. Tro. 1143. πέπλοισιν ὡς περιστελῆς νεκρὸν Στεφάνοις θ'.

1648. Θ. ἀνταλλάξεται Schol. ἀντὶ τῆς ταφῆς λήψεται, shall have in return for his pains.

1649. τριπτύχων Ald. τριπτύχους Grot. and most MSS. νεκρῶν γόνος Ald. θρήνους νεκρῶν many MSS. Porson.

1651. παρθενεύον Schol. ἐν τῷ παρθενῶν μένε: cf. 1280.

Εἰσιοῦσαν Ald. membr. ἐπιοῦσαν Grot. and most MSS.; which I am surprised that Valck. should have left without correction; that Brunck should, is no wonder. The opinion of Markland and Heath, that this word may be pronounced as a trisyllable, is nothing to the purpose. For this is never the case, except in the vowel ε, and that not universally, for instance ἥδεως and πρακτέον are never contracted into a dissyllable. I have edited therefore

μένουσ', ἐν ᾧ σε λέκτρον Αἴμονος μένει.

- Αν. ὁ πάτερ, ἐν οἷοις κείμεθ' ἀθλίοις κακοῖς·
ώς σὲ στενάζω τῶν τεθυηκότων πλέον.
οὐ γὰρ τὸ μέν σοι Βαρὺ κακῶν, τὸ δὲ οὐ Βαρύ·
ἀλλ' εἰς ἄπαντα δυστυχὴς ἔφυς, πάτερ. 1656
ἄταρ σ' ἐρωτῶ τὸν νεωστὶ κοίρανον,
τί τόνδ' ὑβρίζεις πατέρ' ἀποστέλλων χθονός;
τί θεσμοκοιεῖς ἐπὶ ταλαιπώρῳ νεκρῷ;
Κρ. Ἐτεοκλέους βουλεύματ', οὐχ ἡμῶν, τάδε. 1660
Αν. ἄφρονά γε, καὶ σὺ μωρὸς ὃς ἐπίθου τάδε.
Κρ. πῶς; τάντεταλμέν' οὐ δίκαιον ἐκπονεῖν;
Αν. οὐκ, ἦν πονηρά γ' ἦ κακῶς τ' εἰρημένα.
Κρ. τί δέ; οὐ δίκαιάς ὅδε κυσίν δοθῆσεται;
Αν. οὐκ ἔνυμον γὰρ τὴν δίκην πράσσεσθέ νιν. 1665

from the lib. P. *ἰοῦσαν*, considering that the tragic writers would not use the expression *ἐπιοῦσαν ἡμέραν*, as too closely resembling prose; but that transcribers would be very likely to write so. Thus for *τῆς ἐπιούσης ἐλπίδος* in Aristoph. *Thesm.* 877. the Schol. on Hec. 225. cites *τῆς ἐπιούσης ἡμέρας*. But when the tragic writers use the word *ἐπιοῦσαν*, they express *ἡμέραν* by a circumlocution, as Med. 356. εἰ τὸ ἡπιοῦσα λαμπτὸν ὄφεται θεοῦ. Rhes. 331. πέποιθα· δεῖξει τούπιδὸν σέλας θεοῦ. Euripides in Stobæus cxxii. p. 499. Grot. οἱ τὴν ἐπιστείχουσαν ἡμέραν ἴδειν Ποθοῦσ'. In Rhesus 995. both the verb and the noun are altered: *ἡμέραν ἐλευθέραν Ἀκτῖνα τὴν στείχουσαν ἥλιον φέρειν*. Thus *ἥλιον τέλλοντος* for *ἀνατέλλοντος* Soph. El. 699. *Person.*

1653. Thus Valck. has edited for *ἀθλίοις*. *Person.* Schaefer defends the latter reading by *Orest.* 352. κύκλῳ γάρ εἰλιχθεῖσαν ἀθλίοις κακοῖς Οὐπάπτοτ' ἀλλήν μᾶλλον εἶδον ἐστίαν. Τιο. 504. τὸ λοισθιον δὲ θρυγκὸς ἀθλίους κακῶν.

1654. Cf. *Aesch.* S. c. Th. 327. φθιμένῳ τοι προλέγω βάλτερα τῶνδε πρόσσειν.

1657. τὸν ν. κοίρ. This ironical use of the article is noticed Med. 273. Thus *Oedipus* in his address to Creon, Soph. *Oed.* C. 991. εἰ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε Κτείνοι παραστάς.

1658. τόνδε—πατέρα, δεικτικῶς, as below 1679. τῆσδε μητρός.

1661. Scaliger had noted *ἐπείθειν*, and Valck. edited it from C. for *ἐπείθου*. *Person.*

1662. ἐκτελεῖν most MSS. with Grotius; but ἐκτελεῖν, if I mistake not, is not a word suited to Euripides. The MSS. J. M. and the membr. retain the Aldine reading ἐκπονεῖν. *Person.*

1663. πονηρά τ' Ald. which is good in itself. But the reading of the MSS. is better. *Person.*

1664. Eur. Heracl. 1050. εἴτα χρὴ κυτὸν Δοῦναι κτανόντας. Hom. Il. A. 4. αὐτὸν δὲ ἐλώρια τεῦχε κύνεσσον Οἰωνοῖς τε πᾶσι. Virg. Æn. ix. 485. Heu! terra ignota canibus data præda Latinis Alitibusque jaces!

1665. πράσσεσθαι τίτα δίκην, εἰπειρόπονας ab aliquo: a construction frequent in prose writers: Demosth. 843. 4. εἰ ἐπειρόμην Ἀφοβον τεῦτος τὴν δίκην. See Matth. Gr. Gr. § 411, 4.

- Κρ. εἴπερ γε πόλεως ἔχθρὸς ἦν, οὐκ ἔχθρὸς ᾔν.
 Αν. οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα.
 Κρ. καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχέτω.
 Αν. τί πλημμελήσας, τὸ μέρος εἰ μετῆλθε γῆς;
 Κρ. ἀταφος ὅδ' ἄνηρ, ὃς μάθης, γενήσεται. 1670
 Αν. ἐγώ σφε Θάψω, κανὸν ἀπεννέπῃ πόλις.
 Κρ. σαυτὴν ἕρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ.
 Αν. ἀλλ' εὔχλεές τοι δύο φίλω κεῖσθαι πέλας.
 Κρ. λάζυσθε τήνδε, κεῖς δόμους κομίζετε.
 Αν. οὐ δῆτ', ἐπεὶ τοῦδ' οὐ μεθήσομαι νεκροῦ. 1675
 Κρ. ἔκριν' ὁ δαίμων, παρθέν', οὐχ ἀσοὶ δοκεῖ.
 Αν. κάκεινο κέκριται, μὴ Φυβρίζεσθαι νεκρούς.
 Κρ. ὃς οὕτις ἀμφὶ τῷδ' ύγρὰν θήσει κόνιν.
 Αν. ναὶ πρὸς σὲ τῆσδε μητρὸς Ἰοκάστης, Κρέον.
 Κρ. μάταια μοχθεῖς, οὐ γὰρ ἀν τύχοις τάδε. 1680
 Αν. σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα.
 Κρ. ἐν τοῦτ' ἀν εἴη τῶν ἀπορρήτων πόλει.
 Αν. ἀλλ' ἀμφὶ τραύματ' ἄγρια τελαμῶνας βαλεῖν.

1666. οὐκ ἐ. ἀν, Paraphr. ήτοι οὐκ ὀφείλων εἶναι ἔχθρος. Cf. 1640.

1667. Paraphr. οὐκ ἔδωκεν οὖν τῇ ἀποβάσει τὴν κόλασιν; δαίμονα δέ φησι τὸν ἐξ εἰμαρμένης καὶ δαίμονος θάνατον. Schol. τύχην δὲ τὴν κατὰ τὸν πόλεμον συντυχίαν· (cf. Med. 1005.) οὐκοῦν φησὶν ἀρκεσθῆτι τῷ θανάτῳ, διν ἔτυχεν αὐτὸν ἐν τῷ πολέμῳ ἀνατλῆναι. Δαίμων has the same meaning in Eur. Alc. 956. γυναικὸς δαίμον' εὐτυχέστερον Τούμοῦ νομίζω, *the death, fate, lot.* See Monk's note. The expression ἔδωκε τὸν δαίμονα seems to originate from the usual one διδόναι δίκην: *he has met his fate.*

1668. τῷ τάφῳ i. e. τῇ ἀταφίᾳ: see Med. 963.

1670. Aldus has edited δδ' ἄνηρ, and thus the greater part of the MSS. In K. and the second Leyden ἄνηρ δδ'. But the former reading is to be retained, with the addition alone of the article. *The first syllable of ἄνηρ is Eurip. Phæn.*

never long, except when it makes ἀνέρος in the gen. But since the Attics never employ ἀνέρος in iambs, trochaics or anapestics, it necessarily follows that they always make the first syllable of ἄνηρ short. Porson.

1671. Thus in Aesch. S. c. Th. 1030. Antigone says, ἐγώ σφε Θάψω, καμὲ κινδύνῳ βαλῶ: and in Soph. Ant. 71. ἀλλ' ίσθ δοκεῖ σοι δοκεῖ κείνον δ' ἐγὼ Θάψω· καλὸν μοι τοῦτο ποιούσῃ θανεῖν. Φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα, "Οσια πανουργήσασ".

1672. ἀν for ἄρ' Aldus, contrary to almost all MSS. Porson. Valck. compares Soph. Aj. 1108. Καὶ σοι προφωνῶ τόνδε μὴ θάπτειν, δικασ Μῆ, τόνδε θάπτων, αὐτὸς εἰς ταφὰς πέσῃς.

1678. σῶμ' for τῷδ' Grot. K. Leid. sec. Porson. Cf. Med. 609.

1681. σὺ δ' ἀλλὰ, at least :c

391. λουτρά: cf. 1339. Hec. 609.

1683. Cf. Tro. 1240. τελαμῶσιν ἔλκη τὰ μὲν ἐγώ σ' ιάσομαι.

- Κρ. οὐκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νέκυν. 1684
 Αν. ὁ φίλτατ', ἀλλὰ στόμα γε σὸν προσπτύζομαι.
 Κρ. οὐκ εἰς γάμους σοὺς ξυμφορὰν κτῆσει γόοις.
 Αγ. ή γὰρ γαμοῦμαι ζῶσα καὶ σῷ ποτέ;
 Κρ. πολλὴ σ' ἀνάγκη ποῖ γὰρ ἐκφεύξει λέχος;
 Αγ. οὐδὲ ἄρ' ἐκείνη Δαναΐδων μὲν ἔξει μίαν.
 Κρ. εἶδες τὸ τόλμημ' οἵον ἐξωνείδισεν; 1690
 Αν. ἵστω σίδηρος, ὄρκιόν τ' ἐμοὶ ξίφος.
 Κρ. τί δὲ ἐκπροθυμεῖ τῶνδε ἀπηλλάχθαι γάμων;
 Αν. ξυμφεύξομαι τῷδε ἀθλιωτάτῳ πατρί.
 Κρ. γενναιότης σοι, μαρία δὲ ἔγεστί τις.
 Αν. καὶ ξυνθανοῦμαι γ', ὡς μάθης περαιτέρω. 1695
 Κρ. οὐθ'. οὐ φονεύσεις παῖδ' ἐμόν· λεῖπε χθόνα.
 Οι. ὁ θύγατερ, αἰνῶ μέν σε τῆς προθυμίας.
 Αν. ἀλλ' εἰ γαμοίμην, σὺ δὲ μόνος φεύγεις, πάτερ;
 Οι. μέν εὐτυχοῦσα· τῷδε ἐγὼ στέρξω πακά.
 Αν. καὶ τίς σε τυφλὸν ὄντα θεραπεύσει, πάτερ; 1700

1686. If, with Brunck, you approve of οὐδ', the conjecture of Heath, place a comma after νέκυν 1684. For κτῆση J. gives κτῆσεις, which hints at the Attic form κτῆσει: γδου Ald. γδοις Grot. and MSS. Porson.

1688. πολλὴ γ' many MSS. Either reading is good. [Cf. Med. 1009.] Again Δαναΐδῶν many edd. which Valck. corrected. Porson. The latter would be from Δαναΐδαι, the sons of Danaus: but Δαναΐδῶν is from Δαναΐδες, the daughters of Danaus. Their history is alluded to by Horace Od. iii. 11.

1690. This line is addressed to the Chorus. Paraphr. εἶδες οὖλαν τολμηρὰν τὴν κακῆσσιν ἐκαυχήσατο; for δνειδος in the sense of a boast, see above 835.

1691. δρκιον δέ μοι C. which Valck. approves. So indeed Eustathius has it, who thus cites this line with an extraordinary error, at Il. K. p. 809, 15=730, 28. Ήστω Ζεὺς, δρκιον δέ μοι ξίφος: [this arose from Soph. Ant. 184. Ήστω Ζεὺς δέ πάνθ' δρῶν ἀεί.] But

he quotes the entire verse, as it is edited, at Il. A. p. 92, 12=69, 21. Porson. Cf. Aesch. S. c. Th. 525. δμυνσι δ' αἰχμὴν θν ξχει,—^τΗ μὴ λα-πάξειν θστυ Καδμείων βίρ Διός.

1692. Aldus and some MSS. ἀπαλ-λάχθαι, the augment being omitted. Porson.

1696. Ald. λεῖπε. Brunck has edited λεῖπε, with the sanction of Valck. on Hipp. 34. Porson. Here Creon leaves the stage.

1697. (ἔνεκα) τῆς πρ. Soph. El. 1027. Ζηλῶ σε τοῦ γοῦ, τῆς δὲ δειλαίας στυγῶ. Eur. Iph. A. 1381. τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας. See Matth. Gr. Gr. § 345. Αἴνω must be understood to convey a gentle ex-postulation. See Med. 59.

1699. στέρξω, I will bear contentedly: Orest. 1022. οὐ σῆγ', ἀφείσαι τὸς γυναικέιον γδους, Στέρξεις τὰ κραυγέντ'; Soph. ΟΕδ. C. 7. στέργειν γὰρ αἱ πάθαι με, χώ μακρὸς ξυνῶν Χρόνος διδάσκει.

- Οι. πεσὼν ὅπου μοι μοῖρα, κείσομαι πέδω.
 Αν. ὁ δὲ Οἰδίπους ποῦ καὶ τὰ κλείν’ αἰνίγματα;
 Οι. ὅλωλ· ἐν ἡμάρ μ' ἀλβισ', ἐν δὲ ἀπώλεσεν.
 Αν. οὐκονν μετασχεῖν κάμε δεῖ τῶν σῶν κακῶν;
 Οι. αἰσχρὰ φυγὴ θυγατρὶ σὺν τυφλῷ πατρί. 1705
 Αν. οὐ σωφρονούσῃ γ', ἀλλὰ γενναία, πάτερ.
 Οι. προσάγαγε νῦν με, μητρὸς ὡς ψαύσω σέθεν.
 Αν. ἴδού, γεραιᾶς φιλτάτη ψαῦσον χερί.
 Οι. ὦ μῆτερ, ὦ ξυνάορ' ἀθλιωτάτη.
 Αν. οἴκτρὰ πρόκειται, πάντ' ἔχουσ' ὄμοῦ κακά. 1710
 Οι. Ἐτεοκλέους δὲ πτῶμα, Πολυνείκους τε ποῦ;
 Αν. τώδ' ἐκτάδην σοι κεῖσθον ἀλλήλοιν πέλας.
 Οι. πρόσθεις τυφλὴν χέρ' ἐπὶ πρόσωπα δυστυχῆ.
 Αν. ἴδού, θανόντων σῶν τέκνων ἀπτου χερί.
 Οι. ὦ φίλα πεσῆματ' ἀθλὶ ἀθλίου παρός. 1715
 Αν. ὦ φίλτατον δῆτ' ὄνομα Πολυνείκους ἐμοί.
 Οι. νῦν χρησμὸς, ὦ παῖ, Λοξίου περαίνεται—
 Αν. ὁ ποῖος; ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακά;

1701. θανὼν for πέδῳ D. Flor. Laud. membr. Porson.

1702. Cf. Herc. F. 1418. δικλεινὸς Ἡρακλῆς ποῦ, κεῖνος δν; Suppl. 127. τὸ δὲ Ἀργος ὑμῖν ποῦ στίν; ή κόμποι μάτην; Virg. Æn. v. 391. ubi nunc nobis Deus ille, magister Nequidquam memoratus, Eryx? Cf. Hec. 620.

1703. MSS. omit μ', and are followed by Valck. and Brunck; but others with Aldus more properly retain it. For τὸ δὲ C. εν δ', Schol. ἡδ', which Valck. unreasonably rejects, as not suited to a tragic writer. See Hec. 327. In Æsch. Pers. 492. Robortellus gives ἡδὲ for εἰς τε. ἀλβισεν Ald. Porson. Hec. 285. τὸν πάντα δὲ ἀλβον ἡμαρ ἐν μ' ἀφείλετο. Virg. Æn. x. 508. Ηᾱc te prima dies bello dedit, hæc eadem aufert. Ovid. Fast. ii. 235. Una dies Fabios ad bellum miserat omnes, Ad bellum missos perdidit una dies.

1704. δὴ κάμε Ald. and some MSS. δεῖ κάμε others; others correctly κάμε

δεῖ, as Grotius. Porson.

1705, 6. Valck. conjectured αἰσχρὸν and γενναῖον, which Brunck has edited; needlessly, in my opinion. In Aldus γενναῖη, badly. Porson.

1708. γεραιᾶς φιλτάτης Ald. φιλτάτη or φιλτάτη the Bodleian, C. D. L. and the first Leyden; and thus I have edited. Valck. prefers γεραιᾶ φιλτάτης. Porson.

1710. πρόκειται: this verb is peculiarly applied to a *corps*: Soph. Aj. 1059. θανόντες δὲ προκείμεθ’ αἰσχίστῳ μόρῳ. Eur. Alc. 1031. σὺ δὲ οὐκ ἔφραζες σῆς προκείμενον νέκυν Γυναικός.

1712. ἐκτάδην κ. See Med. 585.

1717. χρησμὸς Λ. Cf. Soph. Œd. C. 88.

1718. δ, ποῖος C. (sic.) Porson. See above, 719.

ἀλλ' η, an interrogative formula, Hipp. 936. ἀλλ' η τις εἰς σὸν οὖς με διαβαλὼν ἔχει;

- Οι. ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλάμενον.
 Αν. ποῦ; τίς σε πύργος Ἀτθίδος προσδέξεται; 1720
 Οι. Ἱερὸς Κολωνὸς, δῶμά θ' ἵππίου θεοῦ.
 ἀλλ' εἴς, τυφλῷ τῷδε ὑπηρέτει πατρὶ,
 ἐπεὶ προθυμεῖ τῇσδε κοινοῦσθαι Φυγῆς.
- Αν. ἢ θ' εἰς Φυγὰν τάλαιναν·
 ὅρεγε χεῖρα φίλαν,
 πάτερ γεραίε, πομπίμαν
 ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.
 1725
 Οι. ἰδοὺ, πορεύομαι, τέκνον·
 σύ μοι ποδαγὸς ἀθλία γενοῦ.
 Αν. γενόμεθα, γενόμεθ' ἀθλίοι
 δῆτα Θηβαιῶν μάλιστα παρθένων.
 1730
 Οι. πόθι γεραιὸν ἵχνος τίθημι;
 Βάκτρα πρόσφερ', ὡς τέκνον.

1721. δῶμαθ' ἵππειου Ald. Valckenaer has divided it more correctly. In many MSS. ἵππίου: which is better on this account alone, that it gives an iambus for a spondee. *Porson*. See Blomf. *Æsch.* S. c. Th. 116. Elmsl. Eur. *Heracl.* 846. Soph. *Œd.* C. 712. Virg. *Geo.* i. 12.

1722. Observe that the very reading, τυφλῷ ποδὶ, which I was on the point of instancing as a plausible, but inadmissible conjecture, is noticed by Scaliger, from a Ms. as it seems. Were indeed one or two others to favor it, it might be worth adopting; for Euripides is extravagantly fond of this expression. In Hec. 1041. he uses τυφλῷ ποδὶ, and above 848. τυφλοῦ ποδὸς 1556. 1632. τυφλὴν χέρα 1713. and with still greater boldness πόδα τυφλόποντ 1565. *Porson*. See Hec. 1033.

1723. Alc. 438. πένθους γυναικὸς τῇσδε κοινοῦσθαι.

1724. See above, 389. where I forgot to notice that τλήμονος φυγᾶς ἔμᾶς is in the Ms. D. *Electr.* 508. Η τὰς Ὀρέστου τλήμονας φυγᾶς στένεις; A-

gain 1726. γηραιὲ Ald. Grot. but γεραιὲ in a sufficient number of MSS.; some γεραιάν. *Porson*.

1728. πορεύομαι Laud. In many copies μου for μοι: in not a few ἀθλίοι for ἀθλία: ἀθλίου Scal.: for I consider that Burton is in error, who refers it to σύ μου. For ποδαγὸς some MSS. have παιδαγαγὸς and ποδαγωγὸς. *Porson*.

1730. γενόμεθα Ald. γενόμεσθα King from MSS. I have also edited ἀθλίοι for ἀθλίαι, because Antigone speaks of herself alone, and I have erased γε from the Ms. K. Nor is ἀθλίοι παρθένων more objectionable than ἀθρηπτος πάντων θηρίων θεαιδέστατος from Antiphon in Suidas under θεαιδέστατον, or νόσων χαλεπώτατος φθόνος from Menander, which Bentley needlessly endeavors to correct. Dulcissime rerum and similar phrases are very frequent in Latin writers. *Porson*. "Catullus iv. init. Phaselus ille, quem videtis, hospites, Ait fuisse narium celerim. Florus iii. 10, 2. Restabant autem immanissimi gentium Galli atque Germani." Schäfer.

- Αν. τᾶδε, τᾶδε Βᾶθι μοι,
τᾶδε, τᾶδε πόδα τίθει,
ώστ' ὄνειρον ἴσχὺν ἔχων.
1735
Οι. οὐδὲντας
Φυγάδες· ἐλαύνειν τὸν γέροντά μ' ἐκ πάτρας·
ιὰν ιὰ δεινὰ δεῖν' ἐγὼ τλάς.
Αν. τί τλάς, τί τλάς; οὐχ ὥρᾳ δίκαια κακοὺς, 1740
οὐδὲ ἀμείβεται βροτῶν ἀσυνεσίας.
Οι. οὐδὲντας
Οδὸς εἰμὶ, μοῦσαιν ὃς ἐπὶ καλ-
λίνικον οὐράνιον ἔβαν,
παρθένου κόρας
αἰνιγμόντον εὔρων.
1745
Αν. Σφιγγὸς ἀναφέρεις ὄνειδος;
ἄπαγε τὰ πάρος εὐτυχήματ' αὐδῶν.
τάδε σ' ἐπέμενε μέλεα πάθεα,
Φυγάδα πατρίδος ἄπο γενόμενον,
ἄπ πάτερ, θανεῖν που. 1750
ποθεινὰ δάκρυα παρὰ φίλαισι παρθένοις
λιποῦσ', ἀπειμι πατρίδος ἀπόπρο γαίας,
ἀπαρθένευτ' ἀλωμένα.
Οι. Φεῦ τὸ χρῆσιμον Φρενῶν.
Αν. εἰς πατρὸς γε συμφορὰς
1755

1736. See above, 1561. *Aesch.* Prom. 564. οὐδὲντας ἐδέρχθης 'Ολγοδρανίαν 'Ακιννην, ἰσθνειρον. Aristoph. Av. 685. ἀνέρες εἰκελόνειροι.

1738. ἐλαύνει Grot. and some edd. Aldus and almost all MSS. ἐλαύνων, whence Valck. well conjectures ἐλαύνειν. Porson. Cf. 530. The infin. is used in the same way by Virgil *Aen.* i. 37. 'mene incepto desistere victimam, Nec posse Italia Teucrorum avertere regem?' 97. 'mene Iliacis occumbere campis Non potuisse, tuaque animam hanc effundere dextra!'

1740. τλάς, which occurs twice in extant edd., is a barbarism. Neither τλῆμ nor τλάω are extant. Brunck

has edited τλάς from the *membranæ*, with which others agree. Antigone repeats the word after *Oedipus*. Porson.

1742. μοῦσαι Schol. τὴν μεγάλην καὶ περίβλεπτον σοφίαν.

1746. Paraphr. τῆς Σφ. ἀναμιμνήσκεις τὸ κλέος; Cf. 835.

1747. ἄπαγε Hesychius παῦσαι, whence the Latin *apage*: on the participle after verbs signifying *to cease*, see Med. 715. Schol. ἄποχώρει, πέπαυσο, καὶ παράλιπε λέγων τὰ ἔμπροσθεν εὐτυχήματα, δυστυχημάτων παράντων.

1753. ἀπαρθένευτα for the adv.—ως: *not as becomes a virgin*: see above, 91.

εύκλεᾶ με θῆσει.

τάλαιν' ἐγώ σου ἔνγγόνου θ' ὑβρισμάτων,
οἵς ἐξ δόμων ἄθαπτος οἴχεται νέκυς,
μέλεος ὅν, εἴ με καὶ θανεῖν, πάτερ, χρεῶν,
σκοτίᾳ γᾶ καλύψω.

1760

O. πρὸς ἥλικας Φάνηθι σάς.

A. ἄλις ὁδυρμάτων ἐμῶν.

O. σὺ δ' ἀμφὶ Βαρύίους λιτάς—

A. κόρον ἔχουσ' ἐμῶν κακῶν.

O. Ἡθ' ἀλλὰ Βρόμιος ἵνα γε σηκὼς
ἄβατος ὄρεσι Μαινάδων.

1765

A. Καδμείαν φῶ

ὑεβρίδα στολιδωσαμένα ποτ' ἐγώ
θίασον Σεμέλας

ιερὸν ὄρεσιν ἀνεχόρευσα,

χάριν ἀχάριστον εἰς θεοὺς διδοῦσα;

1770

1757. ἐγώ without σου Ald. ἐγώ γε Grot. ἐγώ δὲ Barnes and King, from what source I know not; for K. has ἐγώγε. I have followed Musgrave. Brunck has edited ἐμῶν τε. Porson. ἔνγγονου ὑβρισμάτων, insult offered to my brother, as Soph. Ed. C. 631. τίς δῆτ' δν ἀνδρὸς εὐμένειαν ἐκβάλοι Τοιωῦδε, good-will towards such a man. See Matth. Gr. Gr. § 313.

1758. νέκυς ἄθαπτος οἴχεται Ald. and the greater part of the MSS. But the other arrangement is in Grotius, K. L. Porson. Paraphr. ἔξερρίφη ἄθαπτος: the figure Litotes: see Med. 136.

1759. κατθανεῖν many MSS. But καὶ θανεῖν, Ald. C. J. and others, as Grotius has given it. Porson. Cf. Orest. 301.

1762. ἄλις ἔχουσα Ald. erroneously for ἔχουσι, and that from a gloss which all MSS. reject: ἐμῶν Ald. and by far the greater number of copies; ἐμοὶ some and C. as a various reading; δδυρμῶν ἐμῶν Eust. Il. E. p. 554, 33 = 421, 4. Porson.

1763. σὺ δ' ἀμφὶ β. λ., ἔχε appears to be the ellipse, have recourse to supplications at the altars: it is supplied in Aesch. S. c. Th. 99. πότ', εἰ μὴ νῦν, ἀμφὶ λιτὰν ἔξομεν; Xen. Cyrop. v. 5, 44. δ μὲν Κναξδρῆς ἀμφὶ δεῖπνον εἶχεν.

1764. κόροις and again Μαινάδος Ald. Grot. contrary to most MSS. Porson. The nomin. to ἔχουσιν is οἱ βαμοὶ to be supplied from Βαρύίους: see Hec. 22.

1765. "Semeles in monte Cithærone delubrum appellatur σηκὼς ἄβατος, ad quod nemini nisi qui Bacchi mysteriis initiatus erat, aditus patet: cf. Bacch. 10. Ceterum Pausaniae aetate ruinas etiam ostendebant thalami Semeles: τοῦτον δὲ, inquit, καὶ ἐς ἡμᾶς ἔτι ἄβατον φυλάσσουσιν ἀνθράκαις: ix. 12. p. 734. Kuhn." Schutz.

1767. φ, in honor of whom, i. e. Bacchus, to be supplied from Βρόμιος: thus Virg. Geo. i. 344. Cui (sc. Cereri) tu lacte favos et miti dilue Baccho.

1771. ἀχάριστον Aldus and certainly most of the MSS. Grotius has given

Οι. ἦ πότερας κλεινῆς πολῖται, λεύσσετ', Οἰδίπους ὅδε,
Σφιγγὸς ὃς μόνος κατέσχον τῆς μιαιφόνου χράτη,
νῦν ἄτιμος, αὐτὸς, οἰκτρὸς, ἐξελαύνομαι χθονός.
ἀλλὰ γὰρ τί ταῦτα θρηνῶ, καὶ μάτην ὁδύρομαι;
τὰς γὰρ ἐκ θεῶν ἀνάγκας θυητὸν ὄντα δεῖ φέρειν.

Xo. \ ὥ μέγα σεμνὰ Νίκα, τὸν ἔμὸν
Βίοτον κατέχοις,
καὶ μὴ λήγοις στεφανοῦσα. 1777

ἄχαρι, which K. and the second Leyden exhibit; *δοῦσα* K. Porson. "Neutra lectio recte se habet. Postulat enim metrum ἀχάριτον. Verba χάρι *ἄχαριτον* dipodium conficiunt trochaicam. Diversæ sunt ejusdem adjectivi formæ ἀχάριτος et ἀχάριστος, ut ἄγνωτος et ἄγνωστος, ἀδάματος et ἀδάμαστος, ἀθέμιτος et ἀθέμιστος, ἀκόρετος et ἀκόρεστος." Elmsl. Iph. T. 566. Aesch. Cho. 36.

1772. This line and the following Brunck, in compliance with the judgment of Valck., has discarded as an interpolation from Soph. CEd. T. 1524, 5. But, I confess, the sentence appears to me too abrupt, if both are taken away, and you begin with Σφιγγὸς δος μόνος κ.: (thus Barnes for "Ος μόνος Σφιγγὸς κ.") I should prefer therefore to retain one, considering that the other, having been first written in the margin from the parallel passage in Sophocles, afterwards crept into the text: δος τὰ κλείν' αἰνίγματ' ξγνω (l. ξγνων) καὶ μέγιστος ἡν ἀνήρ. In the former verse I have given κλείνης for κλεινοί from the Paraphr. D. and the second Leyden. λεύσσετ' Ald. λένσσετ' some copies. Porson.

1774. ναῦ δ (sic) Ald. The greater part of the MSS. omit δ': οἰκτρὸς twice Aldus, with the omission of αὐτὸς,

contrary to MSS., some of which have οἰκτρῶς. In the ed. of Grotius οἰκτρὸς, αὐτῆς. Scaliger noted οἰκτρὸς, αὐτός. Porson. Scholefield proposes to remove the comma after ἄτιμος: which agrees with the exposition of the Paraphr. νῦν αὐτὸς ἄτιμος οἰκτρὸς ἐξελαύνομαι: ἀντὸς for δ αὐτὸς would be more emphatic; Musgrave's translation has *idem*. According to the received punctuation, αὐτὸς appears to mean *alone, solitary, deserted*; it stands for μόνος above 493. 1245. but in a different acceptance, as we should say, *to keep a thing to himself, to do a thing by himself*, instances which do not bear out the sense in which it is here taken.

1775. ἀτὰρ without ἀλλὰ Ald. and some MSS.; but Grotius and other MSS. ἀλλὰ γὰρ, and thus J. omitting τί. Barnes rightly compares v. 393. above. Porson.

1777. "The prize of Tragedy was originally a goat. In later times the successful poet was simply rewarded with a wreath of ivy. To this practice Euripides advert in the invocation with which he closes his Orestes, Phoenissæ, and Iphigenia in Tauris. The garland was naturally made of ivy, the favorite shrub of the dramatic deity." Theatre of the Greeks, p. 204.

A D D E N D A.

216. περιφρύτων Σικελίας. Hor. Epod. xvi. 41. *Nos manet Oceanus circumvagus arva beata.*

277. Jeremy Taylor v. p. 108. "Every one hath cause to fear, even the most confident and holy, because his way is dangerous and narrow, troublesome and uneven, full of ambushes and pitfalls; and I remember what Polynices said in the tragedy, when he was unjustly thrown from his father's kingdom, and refused to treat of peace but with a sword in his hand, *Ἄποστρα γὰρ τολμῶσι δεινὰ φαίνεται*, 'Οταν δὲ ἐχθρᾶς ποὺς ἀμείβηται χθονὸς, ' Every step is a danger for a valiant man, when he walks in his enemy's country;' and so it is with us;—every man hath need to fear, because every man hath weakness, and enemies, and temptations, and dangers, and causes, of his own."

315. The distinction between *μαῖδος* and *μαστός* is not observed: thus in Il. E. 393. the former is applied to a goddess: *τλῆ δ' Ἡρη, δτε μη κρατερὸς παῖς Ἀμφιτρύωνος, Δεξιτερὸν κατὰ μαῖδον, ὁστῷ τριγλώχῳ Βεβλήκει.*

404. Jeremy Taylor xiii. p. 470. On Supreme Civil Power: "It were easy to add here the sentences of the wise heathen to this very purpose; for though religion speaks loudest in this article, yet nature herself is vocal enough: but I have remarked some already occasionally, to the same sense with that of Tacitus, (Hist. iv. 8.) 'Imperatores bonos voto expetendos, qualescunque tolerandos:' so the wisest Romans at least had learnt their duty. The same also was the sentence of the Greeks: *τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεῶν*, 'we must patiently suffer the follies of our rulers.' So did the Persians: 'quamvis crudelibus, aequa Pareatur dominis,' (Claudian Eutrop. ii. 480.) 'though the lords be cruel, yet you must obey them as well as the gentle.' I conclude. Many supreme princes have laid aside their kingdoms, and have exchanged them for honor and religion; and many subjects have laid aside their supreme princes or magistrates, and have exchanged them for liberty and justice. But the one got, and the other lost: they had real advantages; and these had words in present, and repentance in reversion."

414. Cf. Hor. Carm. i. xxxv. *At volgus infidum et meretrix retro Perjura cedit: diffugiunt cadis Cum fæce siccatis amici, Ferre jugum pariter dolosi.*

534. Cf. Cic. Off. i. 8. Declaravit id modo temeritas C. Cæsar, qui omnia jura divina atque humana pervertit, propter eum, quem sibi ipse opinionis errore finxerat, principatum.

553. Æsch. S. c. Th. 386. πρέσβυτον ἄστρων, νυκτὸς δόφινος. Thus in Soph. Antig. 104. the Sun is termed *χρυσέας ἄμερας βλέφαρον*.

649. πέσημα: King would read τὸ σῶμα: as in Eur. Bacch. 600. δύστε πεδόσε τρομερὰ σώματα. Cf. Ovid. Met. iii. 11. *Bos tibi, Phœbus ait, solis occurret in arvis, Nullum passa jugum, curvique immunis aratri.*

796. πολύμοχθος, causing many troubles: in Soph. Cœd. C. 162. πολύμοχθος ἀλάτα, it has a passive sense, suffering many troubles.

835. "There was a branch of his (Dr. Parr's) learning, of which he threw out a great deal in conversation, I mean that respecting the structure and philosophy of the Greek language.—As an instance, I would mention the manner in which he used to trace the comparative and superlative in many words, as in κάλλος, καλλ-ίων, going on to a greater degree of beauty, καλλιστός, coming to the stand-still of beauty. Again, καλὸς, καλο-ετέρος, another and greater degree of beauty, and then καλο-τάτος, again a form of ιστημι." Parriana, by E. H. Barker, Esq. Vol. I. p. 508.

930. "Præteritum πέφυκα apud Tragicos adhibetur de iis etiam, quæ a natura ita comparata sunt, ut ea fieri oporteat. Proxime quidem huic sensui respondere videtur Latinum oportet, et in nostro idiomate, *I ought, it ought, they ought*. Exemplis adductis, hæc admodum rara significatio intellectu fit facilior. Soph. Antig. 688. B. σοῦ δ' οὖν πέφυκα τάῦτα προσκοπεῖν, κ. λ. Scholiastes hic variam lectionem commemorat, (*e vera forsitan male intellecta*) σὺ δ' οὖν πέφυκας, sed optime Brunckius vulgatam vertit, *mei officii esse existimo*. Eur. Phœn. 930. P. ἀπερ πέφυκε, τάῦτα κάναγκη σε δρᾶν. Valckenærius, hac lectione parum contentus, malit εἴπερ πέφυκε, aut etiam, ἀπερ πέπηγε. Sed, opinor, stabit vulgata, et hunc sensum præ se feret, *quæ officii tui ratio postulat, aut, quæ fieri oportet*. Vide alias VV. DD. in loc. qui sensum τοῦ, πέφυκε, mihi videntur minus perceperisse. Ion. ult. εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων, Οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὕποτ' εὖ πράξειαν ἔχειν. Barnes vertit ὥσπερ π., *ut digni sunt*: mihi potior videtur, *sicuti oportet*. Hanc locutionem tractat etiam Vigerus [Seager's Viger Abridged, c. v. §. 14. r. 4.] sed aliquantum diverso more." Maltby, v. Φύω.

961. Cf. Hor. Od. II. 8, 21. Te suis matres metuunt juvencis.

1231. See Kidd on Horace Serm. ii. 7, 115.

1400. λόγχην ἐνώμα στόματι: here στόμα must mean *the edge or rim of the shield*: as above 1182. εἰς ἄκρον στόμα Πύργων ἀκοντίζοντας. If the eye alone was visible, it was useless to aim at the mouth. The Schol. to obviate this difficulty says, δῆμα δέ φησιν ἀπὸ μέρους τὸ πρόσωπον: but it is not probable that more of the countenance was exposed than necessary.

1474. Cf. Æn. v. 450. Consurgunt studiis Teucri et Trinacria pubes; It clamor cælo.

QUESTIONS.

Distinguish between ἀστὴρ and ἀστρον.

What peculiarity has been noticed in the opening of the plays of Euripides?

Exemplify the pleonasm in this line:

ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος.

Explain and illustrate the word ἵπποβουκόλαι.

To what people does Eustathius attribute the verb ἐπι-
ζαρέω?

Illustrate the periphrasis κλεινὴν Πολυνείκοντος βίαν.

What is observed on the forms κλειθρον and κλῆθρον &c.?

State Dawes' canon respecting the government of the particles ἵνα, ὅφε, μὴ, δπως, ὡς, with Tate's comment.

What difference is remarked between Euripides and Sophocles with respect to the character of Polynices?

In what sense is πολλὴν ἀσπίδα used in v. 76? Give similar instances.

What is remarkable in the addresses to the Deity in Euripides?

What tenses of ἴστημι have an active, and what a neuter signification?

Give instances of the imperf. used for the present in Greek and Latin.

Define σάκος and ἀσπίς.

With what limitations do the tragic writers prefix the article to proper names?

What number of children are attributed to Niobe by Homer, Hesiod, Euripides and Ovid?

Give instances of χρῆμα forming a periphrasis.

Distinguish between ἀλλήλαις λέγουσι and ἀλλήλας λέγουσι.

State the force of ἵνα with the indicative.

What sea does Eurip. intimate by Ἰόνιον κατὰ πόντον v. 215?

Explain the peculiarity in the construction of this passage:
περιόρντων ὑπὲρ ἀκαρπίστων πεδίων Σικελίας.

Trace the descent of Eteocles and Polynices from Io.

To what verb is *εῖσομαι* referred in Attic writers?

Give instances of the *nominativus pendens*, and the use of the *abstract* for the *concrete*.

On what principle does Porson adopt the reading in v. 300.
γοι· υπετεῖς ἔδρας προκιτινῶ σ'?

By what actions was grief usually indicated on the death of friends? Give illustrations from this and other plays.

Cite analogous constructions to *ἀπεκλος φαρέων λευκῶν* in v. 334.

What is the sense of *ἀπήνας ὁμοιτέρου* in v. 338?

Explain the expression *λόγοισι χαίρει* v. 371.

What observation does Porson make on the reading in v. 372. *οὐτῷ δὲ τάρβους εἰς φύβον τ' ἀφικόμην*?

Illustrate the expression *σκότον δεδορκώσ*.

Supply the ellipse in *δούλου τόδ' εἴπας, μὴ λέγειν ἢ τις φρονεῖ*.

In *τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεῶν*, what various reading is noticed, and how accounted for by Valck.? Quote Cicero's reference to this line.

On what grounds is the compound *ξυνασφεῖν* objectionable?

State the force of *ἄν* in v. 412. *ποτὲ μὲν ἐπ' ἡμαρ εἶχον, εἰτ' οὐκ εἶχον ἄν*.

Give Valck.'s and Porson's interpretation of v. 414. *εἰ πρᾶσσε· τὰ φίλων δ' οὐδὲν, ἦν τις δυστυχῆ*.

What does the formula *ἦν ταῦτα* imply?

Point out the interrogative force of *δῆτα*.

Relate the adventure by which Polynices became allied to Adrastus.

Notice the peculiarity in the expression *διαλλάξασαν ὁμογενεῖς φίλους*.

Explain the construction *τάσσων ἐπέσχον πόλιν*.

Illustrate the government in *τόνδ' εἰσεδέξω τειχέων*.

To what rule is *μνεία* an exception with regard to quantity?

State the principle on which the construction of the nominative or accusative preceding the infinitive depends.

Give instances of the opposition between *ὄνομα* and *ἔργον*.

What is the government of verbs signifying *to love*, *to desire*, &c.?

What objection does Elmsley urge to the metre of this line: *ξυνδεῖ· τὸ γὰρ ἵσον νόμιμον ἀνθρώποις ἔφν*.

Specify the force of *εἴτα* in the commencement of a sentence.

What force does the particle *ποῦ* sometimes convey?

Distinguish between *ἱστάται* and *ἱστασθαι τρόπαιον*.

State the initiatory ceremonies usually observed in sacrifices.

What is remarkable in the quantity of ἀπότροποι in v. 595.
ὦ θεοὶ, γένεσθε τῶνδ' ἀπότροποι κακῶν?

State Elmsley's objections to the orthography of ἀνάλωται.

Give the correct translation of the expression τὸν ἐμὸν οἰκήσω δόμον.

What case is πατρίδ' in v. 614. τίς δ' ἀν κλύοι σὸν πατρίδ' ἐπεστρατευμένου;

What deities were designated as θεοὶ λευκόπωλοι?

Adduce examples of the play on the v. χαίρω.

Translate and illustrate the formula αὐτὸς σημανεῖ.

To what deity, and in what part of the Grecian stage, was an altar erected?

Mention instances of the play on proper names, Polynices &c. in the tragedians and other writers.

Illustrate by examples the enallage in δεργυμάτων κόραισι.

What is the ellipse in v. 714. ὡς εἰς λόγους ξυνῆψα Πολυνείκει μολών?

State Valckenaer's observation on the construction of v. 717. ἀλλ' εἰς θεοὺς χρὴ ταῦτ' ἀναρτήσαντ' ἔχειν.

What peculiar usage has the article in interrogations?

What is the government of verbals in —τέον?

Supply the ellipse in the line ὡς οὐ καθέξω τείχεων ἔσω στρατόν.

What similar ellipse is usual after βούλομαι and volo?

Give parallel instances of the idiom προκρίνας οἴπερ ἀλεμώτατοι.

What case is usual after σφάλλεσθαι?

To what figure is οὐκ ἄγαν σφ' ἐπήνεσα v. 776. referred?

What is objectionable in the reading of this line, οὐ δ' ἡμίν ἀργόν ἔστιν, εἴ τι θέσφατον? How is it corrected?

In v. 782. ἀξοντα πέμψω δεῦρο Τειρεσίαν, Valck. and Porson have preferred λαβόντα. State the objections to this emendation.

Illustrate the force of παρὰ in composition.

In what meaning do στέφανος and corona coincide?

Explain the metaphorical use of ὅμιλα in Ἀρτέμιδος χιονότροφον ὅμιλα Κιθαιρών.

What sense does ὄνειδος sometimes bear?

Exemplify the usage of the prep. ὑπὸ in λύρας ὑπὸ πύργου ἀνέστα.

Specify the various conjectures that have been proposed in v. 861. ὡς πᾶσ' ἀπήνη, ποῦς τε πρεσβύτον φιλεῖ κ. τ. λ.

Show by dates that Euripides appears to be guilty of anachronism in his reference to the war between Erechtheus and Eumolpus.

What is the difference in the quantity of γέρα in Attic writers and Homer?

State the uses and consequent variation in the quantity of ἀρά.

Do the tragic writers admit the hiatus after τί?

Why is Κάδμω to be preferred to Κάδμον in v. 948. Κάδμω παλαιῶν "Αρεος ἐκ μηνιμάτων?

What peculiar meaning does πῶλος bear in tragic writers?

What is frequently the force of the participle present?

Why does Porson prefer ἀπαλλαχθεὶς to ἀπαλλαγεῖς?

Distinguish between οὐκονν and οὐκοῦν, πολυφθόρος and πολύφθορος.

What is the quantity of ἔρυμα?

In what sense is συγγνώμην ἔχειν used in the Phœnissæ, and what is its usual meaning?

Explain the use of the particle μά.

Point out and illustrate the peculiarity of construction in φοιτάσι πτεροῖς.

To what dialect is πεδαίροντα to be referred? Instance similar forms.

Illustrate from both Greek and Latin writers the construction ἀσμένοισιν ἥλθες ὑμῖν. In what writer is it supposed to be of most frequent occurrence?

By what peculiarity in their armour are the Argive army distinguished in the tragedians?

Specify the devices on the shields of the seven chiefs. Notice the discrepancies relative to them in Aeschylus.

How does Porson punctuate this passage? δεξιὰ δὲ λαμπάδα Τιτὰν Προμηθεὺς ἔφερεν ὡς πρήστων πόλιν. What objections have been urged against his opinion?

State the difficulties with respect to the seven gates of Thebes in the accounts of the principal authors.

Give instances of the peculiar application of the term κυβιστητὴρ in Homer.

What is the use of the pronoun νιν in the tragedians?

How would you translate ξέστ' ἐνηλάτων βάθρα? Give the derivation of ἐνήλατα.

Exemplify and explain the usage of the verb ἀπολαῦσαι.

How are verbs of the same form as δρασεῖω deduced? To what class of Latin verbs do they correspond? Are they numerous in Greek?

Supply the ellipse in v. 1232.:

τί μ' οὐκ εἴασας ἐξ εὐαγγέλου

Φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;

and give parallel instances.

Give the derivation of ἐπιφρόσθέω.

State the observations usually made on the flame of the sacrifices.

On what grounds does Porson restore κάπαθλα for καὶ τάθλα in v. 1277?

Illustrate the construction δίδυμα τέκεα, πότερος.

Explain the scansion of v. 1327. φόνος ἔνεκεν Ἐριννύων.

How do ιέναι and ιέναι differ in sense and quantity?

State the quantity of ἀνία and its derivatives.

Which of the two forms εἰδοῖης and εἰδεῖης is correct, and why?

Distinguish accurately between πῶς καὶ and καὶ πῶς.

Is there any evidence that trumpets were in use in the heroic ages? Who were the πυρφόροι?

Give the meanings of ψάω, ψαύω, ψαίρω.

Under what limitation is ὡς used for εἰς and πρός? Give the oldest instance.

On what principle is κεῦ πῶς faulty? Is κάει correct?

What character is attributed to the Thessalians?

Produce examples of participles passive with an accus.

What canon is violated by the line, καὶ γῆς φίλης ὄχθεισι κρυφθῶ καὶ τάφῳ?

State the distinction between the gen. and accus. absolute.

Explain the idiom ἀβρὰ παρηίδος.

What colored robes were usually worn by females? Instance some allusions.

Cite instances from Latin writers of the usage of nouns similar to ἡγεμόνευμα for ἡγεμῶν, δούλευμα for δοῦλος.

Explain the idiom in μορομάτορος ὁδυρμοῖς ἐμοῖς. Give analogous examples from Latin writers.

What is the termination of nouns compounded of μήτηρ and πατήρ?

How are the compounds of ποῦς declined?

How is εἰεν deduced?

State Porson's canon respecting the usage of the particle γε with ἀλλὰ μὴν &c., and explain the principle on which it is founded.

Give Porson's reasons for preferring τὴν οὐσαν ἡμέραν to ἐπιοῦσαν.

What is the quantity of ἀνὴρ in Attic writers?

Distinguish between the genitives Δαναΐδων and —ῶν.

In what sense is στέργω used in tragic writers?

Vindicate the idiom ἀθλιοι παρθένων.

Why is τλᾶς and not τλᾶς read by Porson?

Explain the invocation with which the Medea terminates.

In what other plays does it occur?

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